

Arthur Miall

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# THE Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXVIII.—NEW SERIES, No. 1150.] LONDON: WEDNESDAY, NOVEMBER 27, 1867.

PRICE { UNSTAMPED.. 5d.  
{ STAMPED..... 6d.

## THE REFORM BILL of 1867. REGISTRATION OF LIBERAL ELECTORS.

The first Parliament elected under the New Act will, to a most important extent, determine the character of future legislation. If the majority is secured by the votes of Tories or half-hearted Liberals, there will be a barrier to progress which it may take many sessions to remove; if, on the contrary, the Advanced Liberals obtain a majority in their representation in Parliament, the work of Reform may be vigorously prosecuted.

Liberals are urged not to leave the work of Registration wholly in the hands of overseers. Every Liberal, who has the right to vote for a Member of Parliament in a borough or county, should, where organisations for the Registration of Voters exist, forward his claim, or the nature of his qualification, to the secretary or representative of such Association.

It is of the utmost importance that the Liberals should now be united and active in the advocacy of their claims. Let their political programme include, as far as practicable, such items as the abolition of the ratepaying clauses of the Reform Bill, vote by ballot, the withdrawal of National endowments from all religious communities in Ireland, the opening of the Universities to the nation, the abolition of Church-rates, Workhouse Reform, &c., &c.; and let all Advanced Liberal electors and non-electors rally around the Liberal Registration Centres to secure them adequate pecuniary support, and to assist them, or seek assistance from them, in placing on the Register every man who has at heart the Liberal interest as represented by the leadership of Mr. Gladstone.

The Electors created by the New Act must be placed on the Register before the 25th day of August, 1868, in order to exercise the right of voting for the New Parliament. Their vote will not be available until the first day of January, 1869. They cannot be placed on the Register in any year unless they have, on or before the 20th day of July, paid the poor rate due up to the 5th of the January preceding.

COMPOUND HOUSEHOLDERS.—Those who have been hitherto "Compound Householders," and are now called upon to pay poor-rates in person, are recommended promptly to pay the rate demanded up to 5th January, 1868, and then, having qualified themselves to vote, to record their suffrages for such Candidates as will vote for the immediate abolition of the Ratepaying Clauses of the Reform Act.

THE LODGER FRANCHISE.—Every male occupier of apartments of the value (if let unfurnished) of 10*l.* and upwards, if of full age, has a right to vote, but, as he pays no rates, he has no chance of coming upon the Register unless he makes a proper claim.

The enrolment of voters will be greatly facilitated if Registration Centres are formed by the Liberals in every constituency. To these, every person deeming himself qualified to vote, but ignorant as to the proper steps to be taken to secure his right, should be referred.

## CLAYLAND'S CHAPEL, CLAPHAM-ROAD.

The Rev. BALDWIN BROWN proposes to deliver, in the course of the Winter, a SERIES of DISCOURSES on "The Christ: His Life, and the Springs of His Power."

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  - Dec. 8, The Christ of Prophecy.
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  - Dec. 29, The Christ of the Evangelists.
  - Jan. 5, The Christ of Christendom.
  - Jan. 12, The Christ of the Theological Schools.
  - Jan. 19, The Ministry of Skepticism to Truth.
- Divine Service will commence at Half-past Six o'clock.

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VOL. XXVIII—NEW SERIES, No. 1150.] LONDON: WEDNESDAY, NOVEMBER 27, 1867.

PRICE { UNSTAMPED .. 6d.  
{ STAMPED :.... 8d

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## Ecclesiastical Affairs.

### THE SALISBURY PETITION.

THE Lords have taken the initiative, for the short autumnal Session at least, in ecclesiastical discussion. That they have not done so in obedience to any controversial impulse we can readily believe. They are never very keen in their scent of heresy. They are usually men of careful intellectual culture, whose religious convictions are not very deeply into their conscience, whose sympathies with Church parties are seldom over lively, whose knowledge of, and intercourse with, the world predispose them to an easy tolerance of differences of opinion within the Establishment, and who have no wish to turn their own House into Convocation. There are conspicuous exceptions, no doubt, but the great majority of the Peers are apt to regard a debate on religious questions as a bore, to be avoided if so it may be, but if that be not possible, to be submitted to with patient decorum. It is not favourable to the indulgence of their Lordships' predilections, that their House contains an Episcopal bench—for, albeit in modern times, English bishops are seldom or never brawlers, their presence opens the door to all ecclesiastical complainants, and noble lords are compelled to listen to the semi-theological discussions which they excite.

On Friday evening Lord Portman presented a petition subscribed by three thousand persons in the diocese of Salisbury. It was in substance a petition of complaint against the Bishop of that See. The right rev. prelate had recently delivered a charge to his clergy, the teachings of which had greatly scandalised the Sarum petitioners. He seems to have claimed, in virtue of his office, the right to confer on all who are fully ordained, "a miraculous sacerdotal power to produce by certain words and actions an external objective presence of Christ's body, and of Christ's blood, in every celebration of the Lord's Supper"; and, further, "a supernatural, sacerdotal, judicial power either to retain sin by excommunication, or to remit sin by the ordinance of absolution, necessitating a previous confession." These doctrines the petitioners solemnly protested against, as opposed to the teaching of the Church of England, and "because it was believed that no bishop in the Established Church had previously put forth such doctrines as belonging to the Protestant Church of England," and they prayed their lordships to supply them with some effectual remedy, by devising a "tribunal which shall afford a speedy and inexpensive means of settling all cases of controverted doctrine and practice." The Bishop of Salisbury, to do him justice, while he urged in his own defence that the passages in his charge were somewhat qualified when read with the context, and that his teaching on the occasion alluded to was not "authoritative," did not attempt to explain away the items of his faith. On

the contrary, he reaffirmed them by "stating most distinctly that with regard to points of doctrine—such as the sacrament of the Lord's Supper, absolution, confession, the ceremonial or ritual of the Church, he adhered to every syllable he had expressed in his charge after the gravest consideration he could give to the subject."

Now, there are two or three things worthy of note arising out of this brief discussion. The first of them is that according to the popular view, which is perhaps the view that most commends itself to both prelates and statesmen, the episcopal functions should be administered in the Church of England, with scrupulous impartiality as between the different ecclesiastical schools into which the clergy are divided. The high sacramental theory, which is the keystone of the Bishop of Salisbury's scheme of religious truth and Church privilege, and which he believes himself able to reconcile with the authoritative teaching of the National Church, is in direct opposition to the system of salvation as interpreted by the Low Church clergy, and which they are equally confident to have been set forth in the standards of the same National Church. We had thought that the great recommendation of the Episcopal form of ecclesiastical government and discipline was the authority which it confers on the bishop to root out false doctrine from his diocese, and to keep his clergy in close conformity with the articles of faith and formularies of worship which the Church adopts. If, however, it is the duty of a State-bishop to refrain from indulging in even unauthoritative statements of his own faith to his clergy, or, as the *Times* puts it, "to identify himself with one of the parties in the Church," lest, perchance, "some of his clergy may follow, if not improve upon, his example, and in their turn force upon the people obnoxious doctrines," we cannot very well understand what are the advantages of episcopacy in the conservation of sound doctrine among the English clergy. As a matter of fact, undoubtedly, the Church of England is split into antagonistic parties, the one clinging to the articles of faith, the other to the highly sacerdotal formularies, and the law allows them both to retain their position, authority, and rights—but if one of the consequences of this legal decision be to deprive every bishop of his chief responsibilities and authority, and to make him neuter who ought to be the judge, we may expect in the progress of time and events some wholly unforeseen development of the episcopal office, and a totally novel relation between bishops and their clergy. So certain is one great mistake, resolutely adhered to, the prolific parent of a whole brood of mistakes.

But it is to be further observed that, practically speaking, neither bishops nor beneficed clergy in the Church of England are subject to external control. They may preach what doctrine they please—they may introduce what changes they please—they may assume what airs they please—no discipline can reach them. The Archbishop of Canterbury writes in reference to his own supposed authority, "As bishop of his own diocese he is precisely on the same footing with each of his episcopal brethren in the province"; and with regard to them he remarks "he has no more right to interfere with the conduct of such bishops in their diocese, than they have with his." No doubt the authority of the Metropolitan may be evoked by a legal process in his Court—as also the heresy or immorality of any of the clergy may be brought within reach of episcopal censure by a formal citation and trial before the Court of their bishop. But the remedy is so cumbrous, expensive, and uncertain, that it can be rarely resorted to in either case—and bishops and clergy are fully aware that in point of fact they are responsible for their official acts solely to their own sense of discretion. "The

beneficed clergy, from the highest to the lowest, are a sort of ecclesiastical freeholders, and can only be controlled or dismissed by a most tedious legal process. . . . In one word, everybody in the Church of England is amenable to the law, but to nothing else. His benefice is his castle, which none but the officers of the law can enter, and they only upon very stringent conditions." A highly agreeable state of things for the clergy, unquestionably, but an arrangement not very likely to achieve the avowed end, we may add, the primary object of a Church Establishment—that, namely, of securing for the people of the realm sound religious teaching.

The better educated of the laity are beginning to entertain serious doubts of the wisdom of this arrangement. The rapid expansion of the sacerdotal theory and its wide extension among the clergy of the Establishment, and the illustration of that theory by a gorgeous ritual, make them aware that they are being dragged back to Romanism, and that the sheet-anchor of their bark, the Thirty-nine Articles, does not hold tenaciously enough in the law to prevent their being drifted upon dangers they would do their utmost to avoid. But what can they do, or what are the Lords likely to do for them? Provide a speedy and inexpensive means of settling all cases of controverted doctrine and practice? Well, we shall see. For our part, we have no such expectation. Any readily available machinery for settling what is now unsettled in the National Church, instead of strengthening its position, would inevitably rend it in pieces—unless, indeed, it were to establish as a conclusion what has for some time past been tacitly acted upon, that bishops and clergy in the law-established Church can teach no error and do no wrong.

### ECCLESIASTICAL NOTES.

No bishop who has recently been elevated to the bench has borne a higher reputation for culture, as well as for charity,—culture being considered as the charity of manners, and charity as the result of culture of the feelings,—than Dr. Claughton, Bishop of Rochester. He was not considered to be the type of a new order of bishops, but, if bishops must be had, as a most unexceptionable bishop indeed. A great many Dissenters, we believe, shared in this feeling, and thought that there would now be at least one "chief pastor" over a very large number of Christians from whom they were compelled in ecclesiastical matters to be separated, who would take a characteristically Christian view of the state of Christian society around him. It will cause unfeigned regret to all such persons to read Dr. Claughton's violent attack on Dissent in a sermon recently delivered at Colchester. This sermon is described in a local journal as "a laboured defence of the Established Church as of Apostolic origin, and a depreciation of Nonconformity and Dissent." Judging from his sermon, the Bishop appears to have found, to his surprise, that Dissent exists in rural districts to a much greater extent than he had supposed. He had, of course, been familiar with it in the town where Baxter and Fawcett ministered, but, like many other persons, he appears to have imagined that in the small country parishes the Church had everything after its own way. Speaking of the outlying parishes of a portion of his diocese, and of the distance of the parish church from the residences of many of the parishioners, he remarked that "in almost every instance he had known a small chapel built by some Nonconformist body near their dwellings, drew them away from their own church and pastor," and that "this was, in a vast number of instances, the way in which Dissent gained its hold upon the common people." This, of course, is a plain fact, and if the Bishop had stopped here, or even if he had gone on to urge Episcopalians to build



churches to supplant the "chapels," however justly he might have been accused of a narrow and bigoted sectarianism, he would not have transgressed the bounds of Christian decency and moral truth. But he went on to assert that one consequence of this state of things was that the people lost the idea of a pastor Divinely appointed to minister to them in spiritual things, and that the loss of this idea had been to thousands the beginning of their gradual estrangement from God. Now, what proof of this does the Bishop advance, and what does he mean by "estrangement from God"? The proof is that these poor but pious people do not recognise a certain order of Christian ministers as priests, and by estrangement from God the bishop means estrangement from Episcopalian ministers. To show that we are not exaggerating, we will quote what the Bishop says:—

He would give them a familiar instance of the effect of this as seen in the sick chamber. He had often asked, "Is it your own desire to see your minister about your soul?" and the answer had often been, "Sir, I am glad of either you or any other good man to say a prayer for me." Now, the meaning of that was, the sick person had, in fact, used no minister at all up to that time; he had never received the communion at the hand of any man; he had only gone to this or that place of worship just as he had a mind to do, and thus never profited by the ordinances of religion, and never knew what that blessing was for which the Lord prayed all night long, that there might be an apostle to look after the souls for whom He was about to die. So that when asked on the bed of sickness whether the man would like the services of his minister, it turned out that he had no one whom he could rightly so call, and he became glad of any good man to say a prayer for him. God heard prayer that was sincerely, humbly, and faithfully offered; but beside the ordinance of prayer, God had sent His Son to redeem His people, and Jesus Christ sent forth His Apostles, and these sent others, even to this day, to preach the Gospel of that redemption, and to seal its truth with two special ordinances—the ordinances of baptism and of Holy Communion.

The Bishop proceeded to add,—

But I desire to show you that the drawing away of our people to Dissent through our neglect to provide for them in due time, is attended with a spiritual loss which none but those who have seen it in all its consequences can fully understand. Only those can understand what the loss of the pastorate—the loss of the true and proper pastorate—is, who have had experience of the difference between the character which is formed under what is called the Voluntary system, that is, choosing the form of worship, or, if you please, no form at all, or choosing the minister or teacher, or, if you please, no minister at all—for under this system all the congregations are kings and priests; and the character that is formed under that system under which we ourselves live, when one duly sanctified commission is set over us to watch over our souls, and to whom, without approaching with a slavish, servile subjection, we pay obedience as having the rule over us, and submit to his godly ministry.

He further told the congregation that he had scarcely ever found "amongst Dissenters one who seemed to have that "real brokenness of spirit on deathbeds" which he had seen in those who constantly resorted to their parish church, and that from his experience, both felt and observed, the Spirit accompanied "the regular and orderly ministrations" of the Word. As though he had not said enough, he concluded by drawing a picture of the terrible consequences which would result if Dissent were left to minister in religious matters in a country district,—

Leave it to the chance ministrations of men who, perhaps, suddenly beginning to repent of their own sinful life, take upon themselves the holy office of the ministry of the Word? Leave it to those who are without authority given to them to preach in the congregation, and, pleading only an inward call, without having undergone any sacred ordinance to ratify it, are continually preaching in the streets, and who, thoughtless persons will tell you, preach as good sermons as are ever heard within the walls of the parish church? Leave the young to grow up without an acknowledged head, and the old to seek their comfort from the inflated and impassioned language of self-educated preachers? Do this, and you will be sure to find that, wherever it is done, a state of selfishness, insubordination, and independence of all authority will follow which may well make wise men tremble.

Now, if, unfortunately, we were of Dr. Cloughton's temper, we might draw at this moment, a possibly truthful picture of the pride, the arrogance, the indignity, the want of charity, and the spirit of ungenerous and untruthful insinuation which an apparently good man will exhibit after he has been made a bishop in an Established Church. We might show how his office so invariably demoralises him that he loses, or appears to lose, the necessary characteristics of an ordinary Christian. As Dr. Cloughton says, "we could give a familiar instance" of this, which would differ from his own only in the circumstance that that instance could be verified by the people of a whole English diocese. We do not do this, because we have already done better. We have printed what the Bishop has said, and we can appeal to all experience excepting the Bishop's own, and confidently ask whether it is not a foul and baseless libel? But we do marvel that a member of the Church of England, above all others, and that a Bishop, whose door to office is through not a very clean passage, can lift up his eyes and appeal to

heaven and earth in favour of the spirituality of his Church. Somebody at our elbow adds, But don't you see that the Bishop has, after all, really condemned his own Church? What does very great "brokenness of heart" on deathbeds come from? Does it not come from very great sinfulness? Depend upon it, the Bishop was not far wrong. David, you know, was never so broken-hearted as in the Fifty-first Psalm, and we all know what produced that. Don't you see, therefore, that what the Bishop really says in that part of his sermon is just what Dr. Watts said, that the Establishment is not favourable to the growth of living piety. Broken-hearted deathbeds have never before been adduced as a proof of an apostolic ministry, and probably only a Bishop would think of doing it. Don't talk to us of broken-hearted deathbeds: talk of Christian lives! That, if you like, is a proof of an apostolic ministry.

Dr. Cloughton, as we have seen, thinks that the Established Church is favourable to death-bed repentances, and, as in the last sentence we have quoted from him, equally to political subserviency, which no one will dispute. Another writer has recently come forward to demonstrate that it is equally favourable to mental culture. We notice a very well and calmly written article in the *Newcastle Daily Journal* of Monday last, asserting that the bearings of Dissent on the higher culture of the country is not favourable to such a culture. One is rather sorry to find a writer on such a subject, which is one of really national importance, parading once more the cheesemonger deacons of "Bethesda" or "Little Bethel," and so on, because, really, a good many of these much-sneered-at cheesemonger-deacons are men of very great culture indeed—much greater, in some instances, than a good many newspaper writers and novelists. It is very easy to ridicule "Little Bethel" or even Big Bethel, but no ridicule will get over this fact. And, whether ridiculed or not, we unhesitatingly express our own very great reverence for some persons whom a supercilious and ignorant criticism derides as cheesemonger-deacons. Any man who reverences the very qualities which our Saviour illustrated in His life on earth, will reverence these men, and all criticism will fly off from them as the spears of Satan and his troop from the army of the Lord of Hosts. We are sorry, therefore, that any one can sneer at such men, and can adduce their existence in order to prove that "Dissent and high culture are found to be practically incompatible." But we are told that Dissent and intellectual activity are not incompatible. It is worth while reading what follows:—

Dissent is not unfavourable to intellectual activity. On the contrary, especially in large towns, it seems to breed a feverish sort of mental life. Its atmosphere exerts a forcing effect, so to speak, upon the faculties. Boys who go to chapel are habitually more precocious than those who go to church; and we are all familiar with the good young man, so blameless in his morals, and so insufferably dogmatic in his conversation, and priggish in his habits, who forms the staple of Christian Associations and Early Closing Societies. Mutual instruction classes, debating clubs, and all sorts of organisations formed ostensibly for mental improvement, flourish far more among Dissenters than among Churchmen; and as to matters of current religious and ecclesiastical controversy, a Dissenter is usually as much superior to a Churchman in his posting-up as an average Scotchman is to an average Englishman. A like remark may be made as to preaching. The sermons of the meeting-house are often enough ill-digested and wanting in solid thought, but they are almost invariably stimulating. The preacher not only keeps his hearers awake, but he sets them thinking. In point of fact, the innocent insanity which used to be the characteristic of Church preaching, and is not quite banished even now, would not be tolerated by a Dissenting congregation, and it is not rare, even in village chapels, to hear sermons which indicate that the preacher is both a reading and a thinking man. The literature of Dissent, again, is worth looking at. The number of newspapers and periodicals of one kind or another which it supports is surprising. Everybody reads one or more of these, and we do not speak without book when we say that some are exceedingly well edited, and none are so absolutely stupid as some publications which circulate among Church-going people. How is it, then, one is fain to ask, that with all this we have no examples of Dissenters rising to intellectual eminence? The fact is really a striking one. We suppose few will dispute that it is a fact. Of clever Dissenters there are many; and here and there in their ministry may be found a man of whom more might be said; but, putting ministers aside, where are the Dissenting laymen who have fairly won the intellectual respect of their fellow-countrymen?

And then we are told that Mr. Henry Rogers is the only conspicuous example of a Dissenter who has influenced the higher thought of the country and remained a Dissenter. We are next pointed to Mr. Isaac Taylor and George Macdonald (!) as illustrations of the class who leave Dissent at a certain crisis in their lives, and the moral is the same, that high culture and Dissent are incompatible. This doctrine was commented upon some time ago in these columns, and therefore does not need to be commented upon again. We quote what we have quoted for the purpose of showing the malevolent spirit of depreciation with which any connection with an

Established Church appears to possess the human mind. We suppose, however, that this, too, is a pendent of "culture."

We do not often hear of the politics of the Isle of Man, but they are just now thrust upon us. It appears that the bishop of the island has recently introduced a bill into the Manx Legislature for dividing the parishes and for making provisions for new incumbents of new parishes—in fact, for extending, at the expense of all the inhabitants, the State-Church system. Against this proposal the people have risen in what we should judge to be a formidable revolt. An immense meeting has been held in Douglas, at which the bishop, his bill, his clergy, his compulsory system, and everything belonging to him, were condemned. We have never read better voluntary speeches in our life than were delivered by some speakers on this occasion, and judging from the manner in which they were received, we should say that there can hardly be a genuine lay State-Churchman amongst the whole of the Manx people.

A death appears in our obituary to-day which we record with great sadness. At a comparatively early age, Dr. James Hamilton, of Regent-square Presbyterian Church,—Irving's old church—has departed this life. Dr. Hamilton was an eminent example of the influence of refined and scholarly tastes on Christian oratory, and of religion upon a learned and highly cultured man. He had great breadth—greater than we have known to be possessed by any other minister in his denomination—and an exquisite susceptibility to every generous emotion. That was evident in the peculiarly soft and musical cadences of his voice, which always charmed the ear, and soothed the heart. Dr. Hamilton was a most useful preacher, and his congregation had a peculiarly close personal attachment to him. His popularity as a writer is well known, and we have never had greater pleasure than, when one of his works came before us, we could say a word that might bring it before others.

#### CONFERENCE OF CONGREGATIONALISTS ON EDUCATION.

On Wednesday afternoon some two hundred Congregational ministers and laymen met at the London Tavern, Bishopsgate-street, on the invitation of Mr. Samuel Morley and Mr. Edward Baines, M.P., to discuss together "the present aspects of the education question." Mr. Morley took the chair at three o'clock, and the proceedings were not brought to a conclusion till nine o'clock.

The CHAIRMAN, after referring to the change that had taken place in his views in reference to the question of State aid to education said he believed the Government, in reference to this question, had dealt fairly with Dissenters and with the principles of the Established Church. From cases many of which were capable of satisfactory explanation, numbers of their schools had ceased to exist, while there had not been the establishment of fresh schools. He was prepared to say that, looking at the College at Homerton, which they had turned to large practical account in the furnishing of excellent men and women to superintend the schools, they seemed to be drifting to a period when they would have few if any schools to which to send their teachers. They wished to have a full discussion of the whole question. What was the right course to pursue? There was the local and secular scheme advocated by many of the best men among them, though he could not accept it himself, because it tended to break up the present system and to alter the character of 25,000 schools in the kingdom, an immense proportion of which were established upon religious grounds, and upon grounds upon which no purely secular scheme could receive any sympathy. For himself he cared less about the religious teaching than the oversight of a religious man. The views he entertained were embodied in the subjoined memorial, for which Mr. Baines and himself were alone responsible:—

To the Right Honourable the Lords of her Majesty's Most Honourable Privy Council on Education.  
Congregational Board of Education, Homerton College, London, Nov. 4, 1867.

My Lords,—Having been requested, at an interview with which we were honoured on the 30th ult., by the Lord President and the Vice-President of the Committee of Council on Education, to lay our view before you in writing, we proceed to do so with all brevity.

We take the liberty of submitting for the consideration of your lordships a modification of the Minutes in Council, which, we believe, would enable several important religious communities in England and Scotland to avail themselves of public aid for their schools, and would in this and other respects make the system more extensively useful and acceptable to the nation.

At present grants are made to schools under the following limitations:—

Every school aided from the grant must be either a school in connection with some recognised religious denomination, or a school in which, besides secular instruction, the Scriptures are read daily from the authorised version.

In the report of the Royal Commission on Popular Education appointed in 1858, a "general plan for modifying and extending the present system" was recommended, in which the following are the only con-



ditions proposed to be attached to the receiving of grants, from the State or the county rates:—

"No school shall be entitled to these grants which shall not fulfil the following general conditions:—

The school shall have been registered at the office of the Privy Council, on the report of the Inspector, as an elementary school for the education of the poor.

The school shall be certified by the inspector to be healthy, properly drained and ventilated, and supplied with offices; and the principal schoolroom shall contain at least eight square feet of superficial area for each child in average attendance." (Report, vol. I, p. 328). And it is added (p. 330) that—

"The managers of all schools fulfilling the conditions specified in Rule 3 shall be entitled to be paid out of the county rates a sum varying from 22s. 6d. to 21s., for every child who has attended the school during the 140 days in the year preceeding the day of examination, and who passes in examination before the county examiner in reading, writing, arithmetic, and who, if a girl, also passes an examination in plain work, according to the schedule appended hereto.

In the section containing this plan, nothing whatever is said restricting the proposed aid to schools connected with a religious denomination, or which should give religious instruction; and the inference seems to be clear, that it was proposed to "extend the system," by adding to the classes of schools then receiving public aid, other schools which might fulfil the conditions described, and give good instruction in "reading, writing, arithmetic, and plain work."

The gentlemen with whom we set the highest value on religious instruction, and carefully provide for giving it in their own schools; but they object to religious instruction being made imperative as the condition of receiving aid for day-schools; and they believe that the exacting of this condition might be dispensed with in the case of all who object to it, without in the least diminishing the amount of religious teaching in the schools.

We respectfully submit, then, to your lordships that the modification of the Government system recommended by the Royal Commission would be at once just and expedient. It would be just to those religious bodies which object to the exacting of a religious condition, and also to the supporters of schools which are merely secular; inasmuch as they all contribute alike to the taxation of the country, and have therefore a claim to impartial aid out of the funds granted for education. And in the present state of public feeling, which demands an education truly national in its extent, and, therefore, not confined to the religious sects, we believe that the modification suggested is expedient, and even essential to the maintenance of the system.

In our judgment, the State should neither enforce nor prohibit religious teaching in day-schools. If perfect freedom should be allowed in this respect, the valuable schools now existing will remain undisturbed, and the voluntary action of religious and benevolent persons on behalf of education will be continued; whilst at the same time the rights of conscience will be recognised, justice will be done to all classes of her Majesty's subjects, and the amount of education will be largely increased. If, on the other hand, a timely modification of the minutes should not be made, there seems reason to apprehend that a system of national education may be demanded, from which all religious teaching may, as a matter of absolute necessity, be excluded.

It is right to add, that we do not wish in these remarks to imply that the measure which we venture to suggest is all that is desirable to meet the educational wants of the country, and especially of its poorer districts. But we believe it would give extensive satisfaction, and would be no mean step in advancing the mental, moral, and religious education of the people.—We have the honour to be, my lords, your lordships' most obedient humble servants.

(Signed) S. MORLEY, Chairman of the Congregational Board of Education.  
EDWARD BAINES.

Educational Department, Council Office,  
Whitehall, Nov. 12, 1867.

SIR,—In reply to your letter dated the 4th inst., the Lord President directs me to inform you that his Grace is prepared to recommend the Committee of Council to receive the name Congregational, Baptist, Independent, or Calvinistic Methodist, as sufficient to dispense with the necessity for any question or inquiry extending beyond the sanitary condition and secular instruction of schools applying for aid from the Parliamentary grant under any of these designations.—I have the honour to be, sir, your obedient servant,

S. Morley, Esq.

R. R. W. LINGEN.

In this reply the Primitive Methodists were omitted, which he had ascertained on calling at the Privy Council Office on the preceding day was an oversight. This answer in no respect touched the point they raised as to secular schools. (Hear, hear.) The spirit of the answer maintained the *status quo* that the schools were religious. There was no doubt that the Committee of Council knew perfectly well that the bodies here mentioned were almost exclusively known to be attached to what was understood to be religious schools. Therefore they said nothing in reply to the demand for the broader principles which he held that they had yet to contend for—that is, that everybody prepared to help on this question of education should be at liberty to do so, and the power, if they chose to take it, of applying for the aid of the State—he meant for the simple impartation, without any reference to religion at all, of reading, writing, and arithmetic. Then came the question what they should do. At first he was disposed to reject the concession that was offered to them, and declare that unless all they demanded was conceded, and perfect equality shown, not merely to all religious bodies, but to those who do not profess to give any religious instruction at all, they would accept nothing from the Government. But being as they were in the position of making this application in reference to another party whose existence was not yet proved, he saw no reason why they should longer withhold their disposition to co-operate with the Committee of Council upon the basis of that letter. No doubt that would excite a great deal of difference of opinion. Yet he had come to the impression that, while it would be taking the first step which they proposed to

take of a change in their system, he was not prepared to stand out upon the other abstract ground, but quite disposed to contend, the moment they came to a resolution as to their own course of action, for an extension of the right to others upon the ground he had ventured to indicate. He should be thankful to see Homerton College carried on for the benefit of voluntary schools, just as much as of schools that might be inclined to take State aid; and to feel that this question of voluntarism or otherwise should not be a cause of division among them.

Mr. BAINES, M.P., then read the following resolutions which he had prepared:—

1. That the course of recent legislation, especially in regard to the elective franchise and the employment of children, and also the manifest tendency of public opinion, indicate that further measures are likely to be passed by Parliament for the extension of popular education.

2. That under present circumstances, and still more under those which are in prospect, it is impossible for schools on the purely voluntary system to compete with those which receive public aid and inspection, except by sacrifices which cannot long be continued.

3. That under the system of the Revised Code, which pays only for the result of secular instruction, with the promised exemption of Nonconformist schools from all inquiry as to religious teaching, this meeting cannot advise that Congregational schools should reject public aid and inspection.

4. That maintaining the sacred rights of conscience, this meeting is of opinion that a "Conscience clause" should be accepted by all who are assisted by the Parliamentary grant; and thinking it right, on the ground of impartial justice to all classes of the people, that grants should be made alike to religious and secular schools, the meeting recommends persevering efforts for the attainment of this end.

5. That, feeling the inestimable value of religious instruction in forming the character of the rising race, this meeting earnestly recommends to the Congregational body the maintenance of Homerton College for the training of pious teachers; and it hopes that in this object, as well as in other practical means of advancing the cause of education, all Congregationalists will be able to co-operate, notwithstanding differences of opinion on the duty which the State owes to the education of the poor classes.

He said he was ready to move the first of these resolutions or the whole of them as might appear most convenient for discussion. But, experience showed that a manifest impossibility confronted them in the course they desired to take, and they must candidly acknowledge that they could not take that course. There was the impossibility of persuading Parliament not to legislate further on the subject of national education, of persuading the people not to demand legislation, of persuading the religious bodies to give up their grants, of persuading the friends of secular education not to demand further measures, and—perhaps the most fatal of all—the impossibility of preventing even the religious voluntaries from abandoning the purely voluntary ground. Could they therefore maintain the ground on which they had set out? He supposed he should not be telling any secret if he said that Dr. Unwin had for the last two or three years been conducting a correspondence which had been one long series of discouragements in consequence of the number of persons who had seceded from the views which they had held, and the number of schools—not in small places only, but much more in large and wealthy places—which had seceded from the number, and accepted the Government money. Mr. Baines then stated what were in his view various recommendations of the Government plan, and its two serious defects—that it refused aid to those who preferred secular education and assisted the richer districts, while withholding help entirely from the poorer. He concluded by saying:—

It is not any longer whether I can fight the battle of the purely voluntary system—I say that it is impossible; but it is between two plans, both of which will be very powerfully and very numerously and influentially supported in Parliament and in the country, and those two plans I thus define:—First, a liberalised and impartial system of grants on the basis of the Minutes of Council, which preserves, be it remembered, both the voluntary and the religious character of the schools; secondly, a rate-supported and "local" system which must supersede the religious schools, and which goes to the entire negation of both our characteristic principles inasmuch as under it voluntary action would be quite destroyed, and religious teaching would be quite excluded. I have now presented to you those propositions as what seem to me capable of being established in truth; but I said I would not argue them, and I will not argue them. I lay them before you as views which I have formed, to which I have been driven from a large amount of experience, public experience, Parliamentary experience—experience when I have been attempting to speak, and have been incapable of speaking—when I have seen the absolute want of all support to such views, and how impossible it was for any public man in England longer to stand upon the ground of purely voluntary education. Then I want to have that which is next best—that which includes what we consider most precious and most valuable, the religious character of the schools, and as much of the voluntary character as we can possibly retain. (Applause.)

Sir FRANCIS CROSSLEY, M.P., expressed concurrence in the sentiments expressed by Mr. Morley and Mr. Baines. If they were to stand out further, and decline Government help, they would be putting themselves further in the background. They had had long experience of the efficacy of factory legislation and the half-time system, and had seen the great advantage which it had been for boys and girls from eight to thirteen years of age to go half their time to school and half to work. That system had proved highly beneficial to the rising generation, and had brought a class of young men around them who were now able to read and write, acquainted with political economy, and understood trade as well as their masters. Having seen the advantage arising from that system, he had on several occasions in the House of Commons spoken in favour of extending it to all classes where it was practicable, even to agricultural labourers. Now, that being so, the question came, How were these people to have the schools? If they were to continue to refuse to receive the grants that others receive, it was quite clear that their share in

providing schools for these children would be very small in proportion to others.

Some discussion here took place as to the best mode of considering the resolutions, whether *en masse* or *seriatim*. A very general desire was expressed that before going into details opportunity should be afforded to the members of the conference to discuss the general principle. A motion to that effect was at length moved by the Rev. Dr. RALSTON, seconded by the Rev. J. STOUTON, and assented to by the meeting.

Mr. WARBURTON, of Manchester, then proceeded to read a paper which he had prepared on the subject. He maintained that the question at issue was one not of expediency but of principle. The duty of educating children devolved upon their parent, not upon the State, and the responsibility could not be transferred without perpetrating an injustice and incurring a danger far outweighing any apparent good. If it were conceded that Government might be allowed to step in on the distinct condition that no principle of religion or justice should be violated, the enforcement of that condition would, in his opinion, exclude Governmental interference altogether. If aid was granted, it should be extended to all, and that would be to subsidise all sects, and hence to subsidise all forms of religion. No doubt Government would be quite willing to endow all the churches without asking any questions, so as to stave off the time when religious establishments should be thrown upon their own resources and the glorious willingness of the people. The statements that had been made as to the educational wants of the country were of the most disgraceful character. It was stated that in Manchester 50,000 children between the ages of three and twelve were educationally destitute, but he did not believe that an eighth of that number were in such a condition. The voluntary principle was the only just one, and no substitute yet offered, least of all the Minutes of Council, would meet the requirements of the case. If the friends of voluntary education were to abandon their scheme, the only other one that they could entertain was a national secular system. He believed that they were in a very critical position, and were gradually sliding into a wrong principle, after having for so many years nobly maintained a right one.

The Rev. JOHN CURWEN took the same ground. He was afraid Mr. Baines was going into the very middle of the enemy's camp. To accept Government aid as proposed would be to do immense damage to the religion of the country, as the present system had done unspeakable damage to the religious character of schoolmasters. The moral status of British and National schoolmasters had been lowered during the last thirty years. (No, no.) The teachers had been made of new stuff, having been formed out of pupil-teachers, who were selected, not because of their religious and moral character, but because of their intellectual attainments. He had seen pupil-teachers taken away from Dissenting schools to teach in the schools of the Established Church. In one instance eight pupil-teachers were thus drawn away, only one of whom might be regarded in the Dissenting school as acceptable on the ground of moral character and real fitness for his work; the others were clever, but possessed no other qualification.

The CHAIRMAN: I should be glad if Mr. Curwen would tell us in what way he thinks our connection with Government will touch the religious character of our schools.

The Rev. J. CURWEN: By lowering the character of the schoolmaster.

The CHAIRMAN: We propose to have Homerton College strengthened in that respect. If anything has been said to convey the idea that we are lowering our tone with regard to the need of religious supervision, let us have the matter cleared up at once. Do not imagine that we are seeking any influence that we think will touch the question of the religious character of our schools. It is something entirely outside of all that we are proposing. The inspector will come and test the secular teaching, leaving religious teaching precisely where it was. That, at all events, is our intention.

The Rev. J. CURWEN: It appears to me that we are asked to support a system which lowers the character of schoolmasters in Church schools. I have had the testimony of clergymen on this point, and they tell me, their older schoolmasters were not so clever in many things, but they were more serious and more fitted for their work. We now have a lot of whipper-snapper fellows—(laughter)—who can do anything, but who have no earnestness and reality about them.

The Rev. G. B. JOHNSON, of Birmingham, said it was absurd to ignore what had been done by voluntarism. The voluntary system started the whole work of education in this country, and carried it on till 1833. Since then it had done two-thirds of the work, and it was not for them, therefore, to look upon themselves as though they were driven into a corner, and were presenting a most pitiful spectacle. He hoped to see some course of united action taken. Whatever was required to be sacrificed short of principle, he was prepared to surrender. He believed it was the greatest political mistake that Nonconformists ever lent themselves to, to go in for Government aid; but the pressure of public opinion was so strong that it was quite hopeless to stem the tide. That being the case, and as it came within the range of mere expediency, he held, without any sacrifice of principle they might legitimately entertain the question. He hoped that in accepting any aid that might be given they would make a bold assertion of the principles which they held. He was prepared to make a sacrifice with regard to the mode of operation, but not to recede from the essential principles which guided their course twenty years ago. (Applause.)



The Rev. J. C. ROOSES could not think it wise for Congregational Dissenters to go in for the Minutes of Council, either as they stand or as they were proposed to be modified. He did not agree with those who thought it essential that religion should form part of the education of children in day-schools. He objected to Government in any possible form taking cognisance of religion and of religious teaching, and that they appeared to do under the present Minutes, and under the modification proposed in the letter of the President. He could not see what great concession the Government had made. He had studied the letter carefully, and he was at a loss to conceive to what extent Government had receded from the position which it had taken up for the last twelve years. The Inspector did not at present ask whether the committee were satisfied with the religious teaching. On a mere certificate that the school was a Congregational one, and that the committee were satisfied with the religious teaching, the money might have been had years ago, so that in truth they had to thank the Government for nothing. If the minutes were modified according to the proposition that had been suggested, very different ground would be taken; and were he to look at the subject solely in relation to any violation of the rights of conscience, he should say that there was no reasonable ground of objection. His objection was that they were propping up a denominational system of teaching and of clerical interference. How, with a denominational system in this country, could they go to Ireland and tell the Roman Catholics that education must be put on a different footing there? To lose sight of Ireland in such a question would be to ignore an important element in the consideration of the subject. He was prepared to accept State aid if it was offered upon right foundations. If they were to have a good system it must be a distinctly national secular system or a local secular system—not a secular system in which the introduction of religion was to be expressly forbidden, but a system conducted on religious principles altogether independently of denominations. There appeared to him to be more of the religious element in talk and in name than in reality. In the British and Foreign schools that element was not the prominent and important thing which, from the discussions on the subject, it might be supposed to be.

The Rev. EUSTACE CONDER said that, looking at the masses in manufacturing towns, and at the condition of a large portion of the nation in all directions, it appeared to him that they had already more liberty than they well knew how to manage, and he confessed with shame and mortification that he was willing to give more power to the Government, if that was the only means (as it appeared to be) of educating the nation up to the point which was necessary to the safe employment of its political liberty. Then there remained only the religious objection, and if in that respect they changed their front they must expect to be somewhat taunted. It was not to be wondered at that some of their brethren shrank very sensitively from any appearance of forsaking their principles. But they were in the position of men who were defending a fortress which had been left in the rear by the enemy. They might keep their castle bravely and stoutly, but they would not do the slightest good to the cause by so doing.

Mr. ELLINGTON said the time had come at which they must look at this question, not from a denominational point of view, but as it would be dealt with by statesmen quite apart from all denominational questions. He should be glad if they could come to some understanding that the educational question should be put upon a broad and national basis. It was no use talking about the principle of Government education being unsound. The nation had determined that there should be a national system of education in some form. ("No, no.") Certainly Parliament had not settled it, but at all events that was a very widespread opinion that it would deal with it from that point of view. In that state of the case they must ascertain the best mode in which they could unite their energies with those of the whole country, not to save their denominationalism, but to get those educated who were not now receiving education. Mr. Rogers had indicated the ground on which they were most likely to find a resting place, either a local system by which all the uneducated of the district should have a school provided for them in the locality, or some national system quite apart from all denominationalism.

Mr. BAXTER (of Liverpool) said that Government might do a great deal without going so far as some gentlemen would have it go. They might extend the Factory Acts to agricultural districts, they might economise the present grammar schools—(hear, hear)—and they might set an example to all employers of labour to institute an educational test. By those means a great deal might be done in furtherance of the education of the country. He had been given to understand by various speakers that the present system was a gigantic failure, and if they admitted it to be such he would ask if they were not driven to the conclusion that if Government was to interfere at all and to provide an extensive machinery, it would follow from a clear and logical necessity that a system of compulsory education must be adopted. That was the thing to which they would be driven if they gave up the principles for which they had so long contended.

The Rev. MARK WILKS would like to know how many voluntary schools there were in London at this moment. The primary schools of the country went over years ago to the Government system. In the reply given by the committee of council, nothing really was granted to them. By the so-called "concession" now promised, all they said was, We will permit you, if you like to say that you are Congregationalists, Independents, Baptists, Calvinists, Me-

thodists, and so on: we will permit you to have the benefit of the grants and the inspection, and we will ask you no questions about your religious training. But this was nothing more than they were ready to do any time these twelve years past. They might at any time have taken the grants in connection with the British and Foreign School Society. The Inspector would not have asked any questions about religious training, but he would look for the certificate of the British and Foreign School Society, that name would stand to him as an affirmation of the fact that there had been religious training. If they accepted the resolutions they would simply be going over from their previous ground to the ground of the Committee of Council. They had, in fact, got nothing from the Government except civility. The question resolved itself into this. Homerton College and its schools, finding that they were unable to sustain themselves by purely voluntary efforts, were asking what they were to do, and appealing to the Congregational body as a whole, saying, "Will you share our dilemma and tell us how we are to get out of it?" (No, no!)

Dr. UNWIN wished to offer a word of explanation. He did not know a teacher who had been under his care who had afterwards presented himself at an examination for a certificate. There was a female teacher trained at Rotherhithe, years before he was in connection with that institution, who was led to take a certificate. He must say it was a very honourable testimony to bear to the teachers who had been trained at the expense of the Congregational body, that they had stood staunch by their principles. He would further say that that was not due very much to his indoctrinating them on that subject. It was due simply to their earnest religious character.

Mr. E. J. WILKS, of the Borough-road Schools, said the Manchester meeting appeared to have fallen into an error with reference to the inquiry as to religious teaching being made in all schools. Now he had the schedule, and also the question which was asked in Church of England schools only:—"Is the clergyman satisfied with his teachers' attention to religious duties and religious knowledge?" It was the simple fact, that no inquiry was made in any school other than the Church of England whether the manager was satisfied with the religious knowledge of the children.

Mr. WM. EDWARDS said that when he was a young man he underwent a course of instruction on the question of education. His schoolmasters were Edward Baines, Edward Miall, John Burnet, Andrew Reed, Richard Winter Hamilton, Algernon Wells, and some others. The school-books which he then had were, "Claims of State Education," and "The Crosby Hall Lectures." The schooling he got in those days had made so deep an impression upon his mind that nothing had since led him to alter the impressions which those teachers produced upon him. On looking over his instructions he found one of the evils predicted from the State interfering in the matter of popular education was that, to a large extent, it would destroy the voluntary principle. They had been told that it had been doing that; the schools in their large towns had had to succumb to circumstances, while in the smaller places they had been able with great struggling in most cases to maintain their position. That certainly was an evidence of the truth of those predictions. They were now asked to adopt one of two courses—either to take the grants under the minutes of Council for their religious schools, or to give up religious teaching entirely and adopt a national system. Looking at the first of these alternatives, he was unable to see that nice distinction which some professed to be able to discern. They fancied that they could take aid from the Government for secular instruction in their religious schools. He wished to ask what the schools who took Government aid took it for. Did they take it in order that Government might be asked to come and inspect their schools as to the secular teaching, or did they ask that inspectors might be sent, being willing to take Government aid in order to have the benefit of Government inspection? He held that the religious element pervaded the whole of the instruction, and how to distinguish between the two he did not know. The grant went for the expense of the maintenance of the school, one item being towards the salary of the master, the master being the agency in those schools for giving religious instruction. Were they now asked to give their contributions to the Board of Education to support the religious instruction, and to take Government aid to pay for the secular portion of it? Could separate accounts be kept for the claims of religious instruction and for secular instruction, and were they to have an account rendered to them as to their money having been expended for the religious purpose only and not the secular? He could not see how they could take the Government grant in aid of education without taking it in such schools in aid of religious teaching; and they all held the principle that they should not take the grant in aid of religion. Then as to the secular plan, he held that as Christian men they could not educate children in a purely secular scheme of education. He looked upon secular education apart altogether from the religious principle as likely to operate prejudicially to the nation at large, and to be decidedly injurious to the cause of Christianity.

The Rev. JOHN STOUGHTON said he happened to be in the position of one of those who had never felt any conscientious scruples about taking Government aid, but he was also one of those individuals who never did accept Government aid, the schools in connection with his chapel being purely voluntary. After that recommendation had been made by the Commission of 1858, it seemed very reasonable to

expect that that might be accomplished if there was a strong expression of opinion on the subject; and although he should not be at all aggrieved by submitting to the present arrangement, still he could enter into the feelings of others, and was fully prepared to pledge himself to do all that he could in connection with their other friends to procure some modification of the minutes of council. The way would then be open for something like common action.

After a few words from the Rev. W. TYLER and Mr. REED, Mr. JOHN GLOVER said he thought that Nonconformists had materially modified, and in certain very perceptible respects exercised a most beneficial influence on the proceedings of the Privy Council. He was also sure that the presence of Mr. Miall on the Royal Commission could not have failed to exercise a great influence on the report of that committee and the subsequent proceedings. As the result of the last census it was found that rather more than one child in seven of the population was at school, nearly the highest number of children which the best authorities on the subject thought could be in school under the circumstances. Finding that the question of education had suddenly assumed so much importance, he asked himself how it happened, when the proportion of children attending school had been reduced in thirty years from one in eighteen to one in seven, everyone seemed to be all in a fright about this educational question. One of the reasons why he advocated their adoption of the minutes of Council was distinctly to prevent a needless increase to the educational machinery of England, and to prevent a great aggravation of Government interference. The excuse for the present cry was confined to their large towns. One of their stock objections to the proceedings of the Committee of Council, had been that the really destitute children in the large towns would not get a shilling of the Government money, and was it to be imagined that if the Government interference were increased those children would be cared for? He distinctly thought not. The children were uneducated now, not for want of schools, but because of the degradation of their parents and the lack of interest in their education. He, therefore, did not look for much improved education in England, or expect to get a much larger proportion of children at school as the result of any of these changes.

The Rev. J. G. ROGERS moved as an amendment the adjournment of the conference *sine die*. He strongly urged that as so many gentlemen had left, the resolutions should not be pressed. They had interchanged opinions with each other, and in that manner the conference had answered every practical purpose.

The Rev. A. MACKENNAL seconded the amendment, which, after considerable discussion, was put to the conference and negatived.

The Rev. Mr. CONDER asked if it was not possible that a single resolution should be proposed which should somewhat unite the meeting. It was a very formidable matter to vote for that string of resolutions.

The Rev. Mr. KENNEDY thought Mr. Stoughton had indicated a course which would unite three-fourths of the meeting—namely, that they should take their stand on the recommendation of the Commission of 1858.

This idea seemed to give satisfaction to a large part of the meeting, and the conference then adjourned for the purpose of refreshment; and a sub-committee was appointed to draw up a resolution in accordance with that recommendation.

On the meeting reassembling the CHAIRMAN read the following as the suggested resolution:—

That this meeting considers religious instruction as of inestimable value in the training of the young; but it believes that that instruction will be best reconciled with the rights of conscience and civil justice if left to the free action of the supporters of schools and not required by public authority, and desires that the aid granted for the education of the poor shall be granted impartially for the ascertained results of secular teaching, and pledge itself to use its best endeavours to secure the modification of the minutes of council in harmony with the views of the Royal Commission of 1858, which recommended to add to the schools already admitted to public grants any school which shall have been registered at the office of the Privy Council on the report of the Inspector as an elementary school for the education of the poor.

The Rev. J. G. ROGERS said he was prepared to move that resolution, which asserted that the Government ought not to interfere with religion in any shape, which was the point in which he took an interest.

The Rev. G. B. JOHNSON seconded the resolution.

The Rev. JOHN STOUGHTON said this resolution embraced the views of men who looked at this question in very different lights. He hoped all could see alike so far. It was a resolution which involved no compromise, although it proceeded on some little concession. There was nothing in the resolution to prevent the strictest voluntary voting for it; yet there was nothing in it to prevent any one who thought fit to receive Government assistance from doing so. He earnestly recommended it for adoption.

Mr. COOTE suggested that there should be some reference to the "Conscience Clause." He thought that they had scarcely given sufficient credit to the Government for the bold stand they had taken on that point.

The Rev. J. STOUGHTON: If our resolution is carried, it goes beyond that.

The Rev. JOSEPH FLETCHER said he stood in the position their Chairman, Dr. Unwin, and Mr. Baines did three years ago. All these gentlemen stated most distinctly at a public meeting at Hull three years ago that Government education was com-



munism, that it must of necessity interfere with conscience, and that Government education was a practical failure, for seven millions of money had been expended, and only one out of twelve had been educated. This was embodied in the report of Homerton College. At the Hull meeting these things were laid down distinctly and emphatically. What had happened in the course of three years to make these gentlemen throw over their principles—those principles which had been advocated ever since they had a Congregational Board of Education? Those gentlemen who called them together would have done well if they had given their individual reasons, not derived from the "inexorable logic of facts," but bearing on their views of education. A principle was such a thing that it would work, whether facts were with it or not. Principles were not to be dispensed with because of any change in the views of a Privy Council. The gentlemen assembled there do not represent the Congregationalists of the country. There were many persons warmly interested in this question who felt that they were now in a very critical position. They had held up their flag which had sailed above all their churches and schools, and now they had to take it down. He thought, moreover, the taking Government money would not secure the end proposed. In many places where the National system had been beaten, it had been beaten by simple Voluntaryism. He believed that much more depended on personal action on the part of ministers than upon systems. They might have a plan, and they might not have the men. Mr. Hall had recently visited the schools in the State of Maine. Why had that system succeeded in Maine? Because there were some most intelligent, active men who interested themselves individually in its successes. It depended much more on the agents than on the plan. Believing the old system the right one, and all that was required was for the Congregational body to work it well, he must hold up his hand against the proposition, even if he stood in a minority of one.

Mr. JURE said the Congregational body was losing its hold of the rural districts. It was a matter of necessity that some further steps should be taken; he doubted not that Mr. Morley and his friends had well deliberated upon the step which they had recommended.

Mr. GRIMWADE could not agree that the Congregationalists stood in any humiliating position on this question; on the contrary, he considered they occupied a very proud position, for their action had done very much to liberalise the whole question of education. The great difficulty in this country was the Established Church, a difficulty which did not exist in America.

Mr. F. J. HARTLEY expressed a hope that ultimately they should arrive at a general system of secular education.

The Rev. WILLIAM GUEST was strongly opposed to the denominational system, under which, through the influence of the State Church, the population in the rural districts was drifting into Popery. He hoped the Congregational body would avoid committing themselves to an approval of the Minutes of Council, and suggested that the resolution required modification.

Mr. CARVELL WILLIAMS concurred in the necessity for such a modification as that suggested by Mr. Guest. After listening to all the discussions on the question, he had come to the conclusion that the Congregationalists were for the most part ready to support some system of public education, and were agreed that any public aid given to schools must be confined to secular education. They were not at present prepared to say anything beyond that.

On the suggestion of the CHAIRMAN, with the consent of the mover and seconder, the words "and pledges itself to use its best endeavours to secure the modification of the Minutes of Council," were then struck out of the resolution, which as thus amended was put to the meeting and carried by a very large majority, only half-a-dozen hands being held up against it.

On the motion of Mr. COOTE, seconded by Mr. GRIMWADE, it was resolved,—

That, maintaining the sacred rights of conscience, this meeting is of opinion that a conscience clause should be enforced on all who are assisted by the Parliamentary grant.

The Rev. J. KENNEDY moved, and Mr. POTTO BROWN seconded, that a deputation should be appointed to wait upon the President of the Board of Education with a memorial embodying the resolutions adopted by that meeting, and that the deputation should consist of Mr. Morley, Mr. Baines, Sir F. Crossley, Mr. Potto Brown, and Mr. E. Grimwade, Rev. J. G. Rogers, and Rev. W. Guest, with power to add to their number any present at the meeting who in writing communicated their wish to join the deputation.

A cordial vote of thanks to the Chairman, on the motion of Mr. POTTO BROWN, seconded by Mr. MANNING PRENTICE, brought the proceedings to a close shortly before nine o'clock.

The following are the resolutions to be moved by Earl Russell in the House of Lords on Monday next:—

1. That in the opinion of this House the education of the working classes in England and Wales ought to be extended and improved; every child has a right to the blessings of education, and it is the duty of the State to guard and maintain that right. In the opinion of this House the diffusion of knowledge ought not to be hindered by religious differences; nor should the early employment of the young in labour be allowed to deprive them of education.

2. That it is the opinion of this House that Parliament and Government should aid in the education of the

middle classes by providing for the better administration of charitable endowments.

3. That it is the opinion of this House that the Universities of Oxford and Cambridge may be made more useful to the nation by the removal of restrictions, and by the appointment of a commission to consider of the better distribution of their large revenues for purposes of instruction in connection with the said universities.

4. That the appointment of a Minister of Education by the Crown, with a seat in the Cabinet, would, in the opinion of this House, be conducive to the public benefit.

It is stated that the Lord President of the Privy Council has consented to receive a deputation from the National Society for Promoting the Education of the Poor to urge upon the Committee of Council the abolition of the present system of restricting the Government annual grants of money to such schools only as are taught by teachers who hold certificates. No day has as yet been fixed for the deputation.

#### RITUALISTS AND THE ROYAL COMMISSION.

A great meeting of Churchmen was held on Tuesday afternoon at St. James's Hall, to protest against any legislative interference with the Book of Common Prayer. Earl NELSON presided. Previous to the proceedings Dr. Turle and Dr. Pope wished to address the chairman, their object being to ascertain whether they would be allowed to ask questions. They were assailed with loud cries of "Turn him out"; and for several minutes the meeting was the scene of the wildest disorder. In each gallery one or two persons got up and shouted, in evident sympathy with the gentlemen who claimed the attention of the chair. The promoters of the meeting at length assumed a threatening attitude, and were about to turn out Dr. Turle, when that gentleman resumed his seat; Archdeacon Denison having in the meantime sent for a policeman, who did not arrive. It was explained by a printed notice that the meeting was not called to discuss whether there should be a memorial addressed to the commissioners on ritual, because such a memorial had been already drawn up and largely signed, therefore it was not competent to any person to propose or suggest an amendment; the business of the meeting was to receive from the chairman, and speakers on the chairman's list, statements of the reasons why the memorial was proposed for adoption, and no speaker except called upon by the chairman would be heard. The chairman having opened the proceedings, Archdeacon DENISON moved the adoption of the memorial in a speech of considerable length. In proposing that the memorial be adopted, the archdeacon said they had four classes of assailants—the Sceptics, the Rationalists, the Erastians, and the Low Churchmen. There were in the Church of England two sections—the High and Low Church parties, between whom the division was a distinct difference of belief on the subject of the Sacraments. The former held regeneration in and by holy baptism, and the real presence in the Holy Communion; the latter held neither one nor the other. Of these two, the former dated from the first year of the first century of Christianity; the second from the sixteenth century. The first was apostolic, catholic, and primitive; the second was human invention in many shapes and under many names. The first was set out in the liturgies, articles, and homilies of the Church of England as reformed upon the primitive model; the second was set out in the divers and strange doctrines of Calvin, Luther, and Zuingli. The attacks they had met that day to resist were assaults on doctrine; for if ceremonial did not mean doctrine, why touch it. The speaker went *seriatim* through the clauses of the memorial, making comments as he proceeded, and said they would not let the Puritan seal be stamped in the face of Christendom on the Church of England. The Bishop of Gloucester and Bristol had recently delivered a charge, in which his lordship had suggested remedies for ritualism, as if it were an admitted disease. Then, again, the bishop appeared to make a large imputation of a tendency to desert the communion of the Church of England, but this he (the speaker) repudiated with no little indignation. He had for several years kept a list of those who had deserted the communion, and with scarcely an exception those who had deserted were men who had begun by belonging to the the Evangelical school. He said to the statesmen who guided legislation, "Take heed how you put your hand to anything which will narrow the basis of the Church of England as established by law, lest you bring not the Church, but the Establishment, and with it the Crown, to the ground." The memorial, which the venerable archdeacon read, was addressed to the Royal Commission on Ritual. It insisted that the use of high ceremonial was part of the common and statute law of the Church of England; that its adoption, though long in abeyance, was held by many of the clergy and laity to be the proper outward expression of the Church's doctrines, a help to devotion, and the means of teaching. The memorial went on to say that a revival of ceremonial should not be effected without due regard for the feelings of the congregation and the legal rights of the ordinary; and that to propose any restraint upon such revival would require *ex post facto* legislation, which, upon general principles, was most objectionable, and which, in the present instance, would operate with grave and manifest injustice against one section of the clergy and laity. Mr. SHAW STUART seconded the resolution, which was carried. Other speeches were then made—by Mr. Cooper (who said he was a working man), by the Hon. C. Wood, by the Rev. Mr. Mayow, by the Rev. Mr. Carter, by Mr. J. C. Talbot, by Sir E. Lechmere, by Mr. Prideaux, Q.C., and by

Mr. Brett. It was resolved to present the memorial to the Commissioners, and also to circulate it more widely for signatures. The proceedings lasted over three hours, and were exceedingly enthusiastic.

On Wednesday evening a meeting was held at the Freemasons' Tavern, under the auspices of the English Church Union, for the purpose of considering certain Resolutions on the Ritual of the Church of England. The chair was taken by the Hon. Colin Lindsay, who was supported on his right by the Rev. Dr. Pusey, the Secretary being the only other occupant of the platform, although the room, which would hold about 500, was quite filled.

The CHAIRMAN said that the Ritual Commission meant mischief. The object of their Report was legislation. The opinions of individual members would not alter the Report of the Commission. His conclusion as to the effect of the Report was confirmed by a recent letter of the Archbishop of Canterbury. Its aim was legislation to abolish vestments. Legislation on that point was inadmissible. (Cheers.) The Act of Uniformity declared the Prayer-book agreeable to Scripture and the practice of the Primitive Church. If that were so, if the ornaments were primitive, scriptural, and catholic, he questioned how far legislation could be admissible. They must unite heart and soul to resist legislation on this point. (Cheers.) Such legislation would destroy the Church of England as an establishment.

The Rev. Dr. PUSEY, who was received with loud cheers, announced that of the four Resolutions which had been advertised, the first three had been withdrawn by the Council. As regards the third, the only desire of the Council had been to deprecate any new legislation whatsoever. They would now submit only the following:—

That while holding that the vestments cannot be deemed essential to the validity of the consecration of the blessed Sacrament, and ought not to be introduced by the clergy without the acquiescence of their congregations, this Union believes it to be of the greatest moment to the cause of unity, to the promotion of the true faith, and the dignity of the worship of the Most High, that all the Catholic laws and customs of the Church of England be maintained in their full integrity; and, further, that any proposed alteration of existing laws by Parliament or any proposed Declaratory Act purporting to limit the scope and meaning of existing rubrics and canons, or any proposed enactment for increasing the coercive authority and power of the ordinary, ought in the opinion of this Union, to be resisted by Churchmen to the utmost extent of their power. That the above resolution be forwarded to the Royal Commissioners on Ritual, signed by the President and other officers of the Union, and of district unions, and of local branches.

In his opening remarks, the Doctor incidentally provoked a second outburst of cheers by casually repudiating the authority of the commission, and then proceeded to observe that Ritualists and anti-Ritualists failed to appreciate each other, in so far as one appealed more exclusively to the mind than the other. He added that there was some confusion between the right of the congregation to control the clergy in the services, and, what was quite a different thing, the right of a single clergyman, without the authority of those above him, and without the sanction of the congregation, to revive an obsolete law. The confusion had been between the actual state of things and the act of reviving an obsolete law. It was not a part of our English law, but a part of the old canon law. The cry against them was that of priestcraft; but the word had two meanings—the power of the priest, and the abuse of that power. Let that power be so used as to avoid all appearance of arbitrariness. This was the last battle of the English Church; the issue was too clear to be lost sight of. The ulterior objects were avowed by the opposite party. It seemed to be almost insanity on the part of a section of the Evangelicals, in the face of the prevailing unbelief, to fight against those who had faith. (Hear, hear.) He suggested that Ritual should be introduced at the services attended by those who appreciated it, and that there should still be the old-fashioned service at the old hour for the old-fashioned people. Then there would be no occasion to afford redress to aggrieved parishioners, because there would be none. (Laughter and cheers.)

Mr. BAYMAN, from the body of the room, objected to the words "without the acquiescence of the congregation." He believed the clergy were quite competent to deal with the question. He moved that the word "goodwill" be substituted for "acquiescence." Mr. WEBSTER, Q.C., seconded the amendment. Mr. W. LINDSAY, as representing the Cambridge branch of the Union, objected entirely to the "aggrieved parishioner," for to recognise such influences would be tantamount to the upsetting of apostolic order. A lengthy discussion then ensued between the Rev. M. W. MAYOW, who contended that it was wise to adopt some such words as those objected to, though he did not care whether the word used was "goodwill" or "acquiescence," though he would prefer "concurrence"; the Rev. JOHN EDWARDS, who objected because it involved the perplexing questions to be raised by minorities; the Rev. Mr. GATHERCOLE, who wished to use the word "communicants" instead of congregation or parishioners; the Rev. C. LE GUYR, who declared that the recent riots at Stoke Newington could be traced to the raising up of the aggrieved parishioners by the Ritual Commission; the Rev. LUKE RIVINGTON, who urged that the aggrieved parishioners could not be left out, because it was the moral obligation of the priest to consult the good wishes of his people; the Rev. Sir H. Baker, F. White, Esq., the Rev. Orby Shipley, and the Hon. and Rev. F. R. Grey. The Hon. C. Wood, contended that the real question to be considered was whether they were prepared to contradict the resolutions passed on Tuesday at the great meeting at St. James's Hall. Amidst loud cries of "Divide," Mr. WEBSTER proceeded to explain that the mover and seconder of the



amendment were in favour of the resolutions passed on Tuesday night.

The Rev. Dr. Pusey strongly advocated the necessity of acknowledging the propriety of having the goodwill of the congregations as to the introduction of ritual; it would be doing great harm if it went forth that the English Church Union despised such an influence, and thus virtually affirmed that any parish priest, on his own responsibility, and without the authority of the bishop or congregation, could introduce it. He proceeded to review in detail the objections raised by the various speakers, and contended that if patience was displayed, the battle would be won; but if they were premature, it was lost. If the goodwill of the congregations were to be dispensed with, he believed it would be of no further use either to Ritualism or to the Union.

After loud cries for the withdrawal of the amendment, the resolution was read by the chairman. The seconder of the amendment consented, but the proposer persisted. The amendment was put from the chair, and twenty-six voted for it. The Rev. Mr. Blankinship proceeded to move another amendment, as to the legality of vestments in the celebration of the Holy Eucharist. After a very noisy and irregular discussion, the fourth resolution, as amended by the chairman, was carried with only three dissentients; the amendments being lost by an overwhelming majority. Three hearty cheers were given for Dr. Pusey.

#### THE REV. THOMAS JONES ON PREACHING.

Once during the session, the students of New College are accustomed to invite some London minister to spend an evening with them, and give an address on ministerial work. On Tuesday evening, the 19th inst., a meeting was held for this purpose, and the Rev. Thomas Jones, of Bedford Chapel, was the minister invited. After tea, Mr. T. W. Scott took the chair, and Mr. Jones gave an address on "Preaching."

Preaching (he said) is to our denomination all-important. In the Church of England, surrounded with a halo of glory from the State, it may succeed without it; but a Dissenting minister is nothing unless he is a preacher. The work is an honourable one—none more so—above that of the poet, of the architect, of the sculptor; and it is a most important question how to be an able minister of Christ. The first condition is the possession of real personal religion, by whatever name it may be called. Without it a man will talk of a life he has not experienced, and describe a heaven he does not desire. His life will be a lie and a hypocrisy. The second condition is firm, unwavering faith: faith after inquiry, and with charity towards others. Intellectual doubt is not in itself sinful. English churches want liberalising in this matter. It is often dangerous for a man to express thoughts in his own way. The man of intellect who will pore over books and think till he becomes almost a shadow, in his endeavours to discover the truth and to declare it to others, runs the risk of being denominated by some easy-going person, almost stout enough to be an Alderman, as "not sound." Doubts are not things to be afraid of. The Reformation produced first doubt and then faith. Thomas doubted and became an infidel. Nowadays he would have been excommunicated. But Peter and the rest did not expel him from their midst. Christ brought back the heretic, and has taught us thus how to deal with intellectual doubt. On the other hand, a man cannot preach while he is in doubt. Nor can he cloak his doubts by firmness of speech. The human voice is too honest for concealment, and will reveal the reality within. In preaching, we want faith; we want the preacher's vision—a vision of man's spiritual nature, the vision of faith. There is a chasm between the seen and the unseen, between God and man—a chasm which neither eye nor intellect nor imagination can traverse. But faith has bridged it over. The eye of sight could not penetrate the darkness; the intellect could not cross the chasm; imagination shrunk back affrighted, but faith stepped forth alone and found a footing on the rock beneath. Love of preaching is a third requisite. If a man loves anything more than preaching, he cannot be a good preacher. It must be natural to him, somewhat like genius to the poet. In the fourth place, individuality of character must be preserved. Preachers should be themselves; not echoes but voices; not reflections but lights; not imitations but men. In Scripture the individuality of the writers is manifest. Solomon was David's son, but he does not resemble David. The weeping Jeremiah is not like the rapt Isaiah, and Ezekiel, with his bold vision, is not like either. Paul is like an eagle cleaving the clouds and soaring upwards into the very face of the sun. John is like a rosy-cheeked, curly-headed boy, gathering flowers in an Oriental paradise. Fifthly, work is a great necessity to the preacher; a necessity to be impressed on any who may think themselves born geniuses, and who build castles in cloudland which will surely fall. In these days powerful preaching is wanted, and this cannot be had without thought. Hence we come to the last consideration, the power of thought. Preaching must be thought ful to be powerful. But where does the thought come from? It does not grow in the fields; books will not give it us. Do not fall into a reverie, for thought is not there. There is no way to be thoughtful but by work! work! Power of thought is requisite to give variety of sermons. There are some good friends in the ministry whose thoughts always run in the same groove, like books in their well worn channels. Whatever the text they always fall into the same style of treating it. A good man sat under a minister for seventeen years, and said that he heard only four sermons from him in all the time, one for fast days, one for thank-givings, a funeral sermon, and a sermon on things in general. There are too many of these sermons on things in general, and they tire people. There is not enough freshness about them. True enough, we should only preach the Gospel, but surely it might now and then be presented in a new and attractive form. The Gospel is the tree of life which beareth twelve manner of fruits, and yields all its fruit every month, and so it is ever new. "Every scribe who is instructed unto the king-

dom of heaven, is like a man who is an householder, who bringeth forth out of his treasure things new and old." The respect of the wise and good in our congregations ought not to be had without deserving it, and we cannot deserve it without hard work. As soon as people get acquainted with our resources and see to the end of our stock, we shall fall in their estimation. Looking up into the heavens at night, when the stars are glittering in the sky, our souls are filled with wonder as we think of the countless worlds which roll in the fields of space far beyond our powers of vision; but if we could see the last star, we should not wonder half so much. When we stand on some precipice, and look at the sea rolling in, and the ocean stretching out beyond what the eye can reach, a sense of greatness, vast and unmeasured, deep and unfathomed, makes us gaze in awe; but if we could see the opposite shore, the spell would be broken and the glory gone. We regard with reverence a man of great wisdom and knowledge, but the moment we get to know as much as he does our feeling of reverence dies away. And so it is with congregations. As soon as they are able to see the extent of our resources; as soon as they can sound the depth, and cry "Here is the bottom"; as soon as they see the last star, that very day, their respect for us is gone. Mr. Jones finished his earnest and eloquent address by saying:—"Work well, but still preserve health of mind and of body. Be godly: have faith in your work; be wise, work hard, and God will bless you. There is nothing for you to fear, since heaven is ready to receive unto the joy of their Lord, the spirits of all who love and serve him here."

A brief but important conversation on some points in connection with pulpit work then followed. A vote of thanks to Mr. Jones for his kindness, and for the sympathy and help he had always given to the students of New College, was proposed by Mr. David Young, seconded by Mr. George Blinkhorne, and enthusiastically carried. The meeting broke up shortly afterwards.

THE LIBERATION SOCIETY.—Last night the third of the metropolitan young men's conferences in connection with the Liberation Society was held in the lecture-hall of Union Chapel, Islington. There was a very large attendance, and the proceedings were of a most spirited and enthusiastic character. Mr. Samuel Morley presided, and among the speakers were the Revs. Dr. Edmond, E. White, Mark Wilks, and other gentlemen. We reserve our report until next week.

Mr. Spurgeon has, it is stated, received another 1,000*l.* for his orphanage from an anonymous friend.

A conference of Nonconformists and friends of religious liberty will be held at Norwich on Tuesday, Dec. 10.

The Rev. G. M. Murphy (says the *South London Chronicle*) has signified his intention of dropping the "rev." from before his name.

Mr. Longfellow's conversion to Rome having been noised abroad among English Ultramontanists, some of his Boston friends have considered it necessary to deny the rumour.

GOING OVER TO ROME.—The Rev. Arthur Mayo, V.C., who for the last eighteen months has been assistant curate of St. Peter's, Plymouth, has been recently received into the Roman Communion. He was at the same time rebaptized by a different name. Mr. Mayo, who graduated B.A. from Magdalen Hall, at Oxford, in 1865, was formerly a midshipman in the Indian navy, and received the Victoria Cross for distinguished bravery while serving on shore during the mutiny with the Indian Naval Brigade.—*Church Opinion*.

THE IRISH CHURCH COMMISSION will soon, it is expected, emerge from its shell and show some sign of active life. Apartments are being fitted up by the Board of Works for its accommodation in the house No. 8, Lower Ormond-quay, which belongs to the Government. It will meet in London in the first week in December. There is one peculiarity in the present Commission which distinguishes it from any previous one—viz., that it is directed specially to inquire and report respecting the revenues received, and their application and management, by the Ecclesiastical Commissioners. There has never been an inquiry into this corporation, or the administration of the very large property which, under the Church Temporalities Act, as the suppressed bishoprics fell in, has been vested in its hands. The Board has now been upwards of thirty years in existence, and there is no self-governing body, whose affairs, after so long a period, it would not be desirable to investigate. The Commission differs from former ones in this respect also, that every member is empowered to suggest improvements in all departments of the Church.—*Correspondent of the Times*.

RIOT IN ALL SAINTS CHURCH, LAMBETH.—On Sunday morning the above church was the scene of a great uproar. Immediately the procession of clergy and choristers entered the church, accompanied by Dr. Lee and Mr. Mackonochie, a large number of those present hissed and hooted them, and during the lessons for the day the same unseemly noise, accompanied with groans, took place; but when the man appeared with a long taper to light the candles of the altar, the uproar became general, and there were cries of "No Popery in our English churches!" Mr. Mackonochie commenced his sermon in the midst of a storm of hisses, and evidently with great nervousness, occupying only six minutes in the delivery. When the Eucharistic service commenced the riot became general, and three cheers were proposed and responded to by a portion of the audience. A rush was then made to the altar, and one of the crosses broken, and kicked about the aisle. The beautiful font within the communion rails was

thrown down and broken, the water running down the steps. A general fight then ensued with some who desired to protect the church from injury. Soon after the people retired, shouting "Down with Ritualism!" "Shame, shame!" "God-eaters!" "Traitors!" &c.

ECCLIASTICAL AFFAIRS IN AMERICA.—The Methodist Episcopal Church of the United States is at present agitated on the question of lay representation in the various conferences, and meetings in advocacy of such representation are being held in all parts of the country. Many of the clergy favour it, and at one of these meetings held recently in Philadelphia it was announced that, without counting the Church in the Southern States, the Methodists numbered 7,576 clergymen and 1,039,184 communicants; that they owned 10,462 churches, worth 80,000,000 *dols.*; 107 colleges and theological seminaries, worth 5,000,000 *dols.*; and sixteen periodicals; and that the laity annually contribute 6,000,000 *dols.* for various religious purposes. A general convention of delegates from the various branches of the Presbyterian Church in the United States has been in session in Philadelphia, and on the 8th of November adopted articles of union by which all these branches are hereafter to be united as one Church. At the convention 313 delegates from the Old School, New School, United, Reformed and Cumberland Presbyterians, and the German Reformed Church, were present, representing 5,444 churches, 6,761 clergymen, and 758,000 communicants. George H. Stuart presided, and the articles of union, which were adopted with great unanimity, declare that the new Church shall be known as "the United Presbyterian Church of the United States," shall receive and adopt the Presbyterian form of church government; and that "in the United Church the Westminster Confession of Faith shall be received and adopted as containing the system of doctrines taught in the Holy Scriptures, it being understood that it is received in the historical—that is, the Calvinistic or Reformed sense." The convention recommended that a new and faithful version of the Book of Psalms be provided for the Church, and committees were created to prepare the details of the union in accordance with the above principles.

SHOULD NONCONFORMIST MAYORS GO TO CHURCH?—This interesting question was incidentally raised at the recent election of a mayor for the borough of High Wycombe. In proposing a vote of thanks to the late Mayor (John Turner, Esq.), Mr. Alderman Hunt, who is a Primitive Methodist, in reference to the absence of some members of the corporation when the Mayor attended church, said he should like to see the ancient custom kept up. He was not, they well knew, a constant worshipper at the church, his was another and more humble place of worship; but he considered that he was making no sacrifice of principle if he went out of respect to the chief magistrate of this borough; it was an act of courtesy towards him. Mr. Councillor Butler (a Congregationalist) said, that being one of those gentlemen who never attended church with the Mayor, it was due to him and to those other gentlemen who adopted the same course to give some explanation. First, then, he would say that it was not on account of any want of courtesy to the chief officer of the town that he did so; and there had been one time when he felt that he might go consistently, and that was on the occasion of the funeral of the late Mayor. In expressing his conscientious objections to going to church with the Mayor, he did not wish to tread on the toes of his friends who thought differently; but his opinion as a Dissenter was that the union of the Church with the State was unscripural, and that it was inconsistent for any one holding such convictions to attend church in his official capacity. The Mayor elect (Mr. Alderman Wheeler), a very Liberal Churchman, did not think attendance at Church an emphatic recognition of the union of Church and State. If he were a Nonconformist—and some people thought he was sometimes—he thought that he could pay his respects to the Mayor and not compromise his principles. The late Mayor said that finding the members of the Corporation did not accompany him to church in such numbers as he thought perhaps they might have done, he determined at once not to trouble them any more. He wished them distinctly to understand that he did not take it as an individual offence; he considered it a mark of attention to the office, and not to the person holding that office; that the observance of this ancient custom did good to the town at large; and that their going to church occasionally gave importance to the magisterial office.

THE SUNDAY-SCHOOL QUESTION.—There have recently been conferences of Sunday-school teachers of some interest at Manchester and Bradford. At the former place, Mr. Alderman Rumney in the chair, Mr. Elijah Helm, of Union Chapel Schools, Oxford-street, read a paper on "Sunday-school Reorganisation: the present system considered in relation to the wants of the day." The essayist strongly advocated preparation classes for teachers, which he thought might well be conducted by the pastors of the respective churches. It was advisable that persons of higher society, status, and culture should be induced to take part in the Sunday-school work. The young men should be retained in congenial and well-conducted adult classes. The small attendance at the morning school opened a grave question, and it was for the friends of Sunday-schools to consider whether the morning school might not well be given up, and the labour directed to the general establishment of separate services for scholars. An interest-



ing discussion was opened by Mr. Counsellor Booth, who, with all the speakers, opposed the relinquishing of morning teaching. The other points of the paper were generally concurred in. The Bradford conference was held in the lecture hall of Horton-lane Chapel, Mr. E. Thomas in the chair. Mr. John Hill read a paper on "The non-attendance of our elder scholars at public worship—its causes and cure." The paper referred to the nature of the services in places of worship as being little calculated to interest or attract the youthful mind, or to counteract the many sources of pleasure which now allure the young. The remedy for this lay with the ministers, who might adapt both their sermons and services more to the capacities and tastes of young people. An animated discussion ensued; various other suggestions were made, and it was urged that the personal influence of the teacher, the adoption of the Sunday Closing Act, the abridgment of Sunday services, the institution of singing classes, and other matters to interest the young and keep their minds from wandering, would ensure a better attendance and be productive of good. One teacher asked why it was desired that the children should attend the services in church or chapel, and hinted that if they could be interested in the library and induced to spend an hour in reading an instructive book it would probably do them more good than sitting listlessly at the services. Eventually, after a vote of thanks had been given to Mr. Hill for his excellent paper, it was resolved that the discussion should be resumed at an early period.

**NO BAPTISM NO BURIAL.**—The following is portion of a letter which has been addressed to the editor of the *Grantham Journal*. The circumstances recorded speak for themselves:—"I deem right that the public should be made acquainted with the circumstances connected with a funeral which took place at Colsterworth on Tuesday last. The child of Mr. and Mrs. Maddison having died, application was made to the Rev. Mr. Mirehouse, rector of Colsterworth, for the interment, when he refused, not only to have the bell tolled on the occasion, but also to admit the remains of the child into the church according to the usual custom; on the ground, I understand, that the child had not been baptized by a clergyman of the Church of England, but by a Wesleyan minister. Under these circumstances a request was presented to me by the friends of the deceased, that I would read the funeral service over the remains, in the Wesleyan chapel. Reluctant to take such a step, unless absolutely necessary, I waited personally on the rector, to inquire if what I had heard of his unwillingness properly to bury the child was correct; but he received me very ungraciously, and refused to give me any answer. I therefore went to the Wesleyan chapel and conducted a service with the parents and friends who had assembled together; after which we repaired with the corpse to the churchyard, but found the gates closed against us. There we waited for some time, when the rector sent to demand the certificate of baptism, which was at once produced; but instead of immediately ordering the gates to be opened, he kept the procession still standing without until the mother of the deceased child fainted in the street, and not until much confusion and suspense had been created was the procession admitted. Ultimately, however, the rev. gentleman consented to read the service over the grave (not in the church), which he did, but in a style which I shall not attempt to describe, further than to say that it was shocking to the feelings of devout and right-minded hearers. Considerable excitement was produced in the village by this strange occurrence, which not only intensified the grief of the bereaved parents, but likewise moved with indignation the minds of others who witnessed it.

**A NEW RELIGIOUS MOVEMENT.**—On Thursday afternoon a numerous and influential meeting, convened by advertisement, was held at the Freemasons' Tavern, Great Queen's-street, Lincoln's-inn-fields, to promote "common action amongst those who rely for the religious improvement of human life on filial piety and brotherly charity, with or without more particular agreement in matters of doctrinal theology." Amongst the gentlemen present were the Revs. James Martineau, J. J. Tayler, J. Gordon, Dr. Sadlier, J. Mannors, J. H. Thom, H. Ierson, Mr. James Heywood, Mr. W. Shann, Mr. M. C. Conway, Mr. Hensleigh Wedgwood, Mr. Samuel Courtland, Mr. Edward Enfield, and the Rev. P. W. Clayden. Mr. Wedgwood having been called to the chair, it was explained by Mr. Enfield, that at a meeting held in June last, an executive committee, with a larger consultative committee, were appointed to draw up a scheme for the foundation of a new religious union. Since then the question had been fully considered, and he had now to submit the committee's report. This document was prefaced by the following "preamble and declaration of object":—

Whereas, for ages past, Christians have been taught that correct conceptions of Divine things are necessary to acceptance with God, and to religious relations with each other; and, in vain pursuit of orthodoxy, have parted into rival churches, and lost the bond of common work and love; and whereas, with the progressive changes of thought and feeling, uniformity in doctrinal opinion becomes ever more precarious, while moral and spiritual affinities grow and deepen; and whereas the Divine will is summed up by Jesus Christ himself in love to God and love to man; and the terms of pious union among men should be as broad as those of communion with God—this society, desiring a spiritual fellowship co-extensive with these terms, invites to common action all who deem men responsible, not for the attainment of Divine truth, but only for the serious

search of it; and who rely, for the religious improvement of human life, on filial piety and brotherly charity, with or without more particular agreement in matters of doctrinal theology. Its object is, by relieving the Christian life from reliance on theological articles or external rites, to save it from conflict with the knowledge and conscience of mankind, and bring it back to the essential conditions of harmony between God and man.

It was proposed that the society should be called "the Free Christian Union," and to establish a central church in London. The scheme gives in detail the laws and constitution of the union. Mr. W. S. Cookson, the chairman of the former meeting, having moved, and the Rev. J. H. Thom seconded, the adoption of the report and the scheme which it advanced, Mr. Shaen took exception to the use of the word "Christian," as being calculated to exclude many of the great thinkers and public instructors of the age, and he moved an amendment with the view of having it expunged. The amendment, which was seconded by Mr. Davenport, gave rise to a long, learned, and interesting discussion, in the course of which the Rev. James Martineau urged that the word was not a dogmatic but an historic term, and could never be got rid of by any man, no matter what his theological convictions might be. The amendment was ultimately withdrawn, and after an ineffectual attempt by the Rev. H. Solly to introduce into the preamble, after the word "charity," the words "according to the teachings and example of Jesus Christ, as the most perfect manifestation of human excellence and divine goodness," the original motion was agreed to and the scheme adopted. The governing body was then appointed, and the proceedings, which had extended over three hours, terminated with a vote of thanks to the chairman.

**THE REV. JAMES HAMILTON, D.D.**—On the assembling of the Presbyterian Church, Regent-square, on Sunday forenoon, it was announced by one of the elders to a very large and deeply moved congregation that the esteemed pastor of the church, the Rev. James Hamilton, D.D., had died that morning at three o'clock. The announcement was not altogether unexpected, as the deceased gentleman had been absent from his duties for several months from severe bodily prostration, which from its commencement afforded little hope of a permanent restoration; but that little hope was not fairly extinguished till within the past few days, when an unmistakable change for the worse supervened, and the rev. doctor passed tranquilly to his rest at the time above stated. Dr. Hamilton was a native of the rural parish of Strathblane, in Stirlingshire, and was born, we believe, in the year 1814. He had laboured most successfully in Regent-square for a little over a quarter of a century, and also zealously watched over the mission field of his congregation in Somers Town. Dr. Hamilton was the author of several works which have been favourably received, besides being a somewhat industrious contributor to religious periodical literature, and, as he was a man of much urbanity and of a truly catholic spirit, his death will be regretted far beyond the bounds of the communion to which he belonged.—*Star*. [The funeral will take place at Highgate Cemetery at midday on Friday, and will be preceded by a special service in Regent-square Church. Dr. Candlish, of Edinburgh, will preach the funeral sermon next Sunday morning.]

### Religious Intelligence.

**PENTONVILLE-ROAD CONGREGATIONAL CHURCH.**—The members of the church and congregation assembling in the above place of worship, recently invited their late pastor, the Rev. A. Buzacott, to a farewell meeting in Vernon schoolroom. The schoolroom was well filled. After tea, the Honourable and Rev. Baptist Noel, M.A., presided over the public meeting, and spoke in the warmest terms of Mr. Buzacott's Christian character and ministerial efficiency. He was sure the loss would be felt throughout the district. Mr. Fryer then read an address to their late pastor from the church and congregation, and asked his acceptance of a purse of gold, as a small expression of their love and gratitude. Mr. Buzacott replied in suitable terms. The Revs. D. Jeavons, E. White, and J. P. Clarke then addressed the assembly.

**ARTHUR-STREET, CAMBERWELL-GATE.**—The celebration of the thirtieth anniversary of the Baptist chapel, Arthur-street, Camberwell, was commenced on Sunday week last, when two sermons appropriate to the occasion were preached by the Rev. Samuel Cowdy, the pastor. On the following Tuesday there was a tea-meeting in the Horsley-street schoolroom, which was well filled. The Rev. S. Cowdy presided, and said that during six years no less than 285 persons had been added to the church. That fact proved that they had spiritual as well as temporal prosperity. R. Barrett, Esq., the treasurer, gave a brief résumé of the chapel accounts. The chapel was erected in 1854, and cost 3,600*l.*; side galleries subsequently entailed another 400*l.* expense. The result of all their exertions was, that the chapel was now, on their thirtieth anniversary, entirely free from debt; the last part of the encumbrance having been extinguished by the proceeds of a legacy of 100*l.*, which had been left by a deceased friend. Mr. Waters, on behalf of the ladies of the congregation, presented Mr. Cowdy with a handsome purse containing thirty sovereigns. Mr. Cowdy having returned thanks, several other gentlemen addressed the meeting. On Wednesday the services were brought to a conclusion by an admirable sermon by the Rev. William Brook, president of the London

Baptist Association. There was a large attendance. Collections were made at all the services in aid of the building fund of the London Baptist Association.

**PECKHAM.**—On Friday evening a social meeting took place at the school-room of the Clifton Congregational church, Asylum-road, Peckham, on the occasion of the departure of the Rev. D. Nimmo, the pastor of that church, for Australia, the illness of his wife rendering a change of climate desirable. The Rev. George Rogers, of Mr. Spurgeon's College, presided, and several ministers attended to show their respect and sympathy for Mr. Nimmo. Among these were the Rev. Messrs. W. L. Brown, M.A., E. W. Betts, W. A. Essery, J. Frame, Hopwood Jones (Rotherhithe), Ray, Thoday, Tiddy, and De Kewer Williams, while letters of apology for unavoidable absence were read from the Revs. A. Hannay, Secretary of the Colonial Society, L. Herschel, G. Martin, J. Pillans, and J. Pulling. In the course of the evening a suitable address, beautifully illumined, in a handsome gilt frame, was presented to Mr. Nimmo by Joseph Bell, Esq., the senior deacon. With this address was presented a purse containing 75*l.* Mr. Nimmo returned thanks for the many marks of kindness with which he had been favoured.

**CHESHAM, BUCKS.**—The services in recognition of the Rev. D. Harding, late of Lancaster, as pastor of the Congregational church, were held on Thursday last. The esteemed pastor was met by a numerous company of his neighbours, and ministerial friends from the surrounding towns, and succeeded to the pastorate of the church which has so long and honourably known him under encouraging auspices.

**DULVERTON, SOMERSET.**—The Independent cause in this place may be traced back to the memorable year 1662, one of the ejected ministers having, it is believed, laboured here. The present chapel was erected in 1831, during the ministry of the Rev. W. Standerwick; the Rev. J. Poole was his successor, but owing to differences, the church was broken up and became extinct. In 1861, the Rev. G. Osborne was appointed minister by the Somerset Association, and in 1862 a church was formed which is now in a hopeful state, with an excellent Sunday-school. Mr. Osborne has just been presented with an elegant inkstand, and an address of affection, esteem, and confidence, by the members of the church, at a very cordial meeting held for the purpose.

**BRIERLEY-HILL.**—On the 13th inst. a service was held in the Congregational Chapel in this place in connection with the settlement of the Rev. W. Bagnell. The Rev. W. H. Hines, Kidderminster, offered the introductory prayer. The Rev. T. G. Horton, Wolverhampton, delivered a discourse on "The Constitution of a Christian Church;" the Rev. J. Marsden, B.A., Kidderminster, proposed the usual questions; the Rev. J. Richards, Stourbridge, offered prayer; the Rev. F. J. Falding, D.D., Principal of Rotherham College, delivered the charge. The Rev. J. Smith, M.A., late of Hamburg, and the Rev. B. Bird, Stourbridge, were also present. In the evening the Rev. J. Bartlett, Worcester, preached a sermon to the people. On the following Sunday sermons were preached in the morning, by the Rev. D. K. Shoebottom, Dudley, and in the evening by the Rev. J. Whewell, West Bromwich.

**BOATMEN'S INSTITUTION.**—For thirty-eight years the operations of this useful society for promoting Christian knowledge among the labouring classes, have been carried on in a dilapidated room, which was originally a loft over a stable; but on Thursday, the 21st inst., a very neat and convenient building, erected by the friends of the institution, was opened in Sale-street, Paddington. A devotional service was held at four o'clock, conducted by the Rev. Rowley Hill, M.A. A social gathering took place at six o'clock, when nearly 150 sat down to tea, and a public meeting was afterwards held. Alfred D. Chapman, Esq., the treasurer presided, and after the Scriptures had been read, and prayer offered by the Rev. G. D. Macgregor, of Paddington Chapel, the chairman in an interesting speech declared the building opened free from debt. The meeting was afterwards addressed by the Rev. J. Clifford, M.A., of Praed-street, George Hanbury, Esq., T. A. Denny, Esq., Mr. Beament, the missionary agent, and other gentlemen.

**MORLEY CHAPEL, PLYMOUTH.**—On Friday, Nov. 15, a public meeting in commemoration of the reopening of the above chapel was held in the adjoining schoolroom. The room, which was very tastefully decorated with evergreens and mottoes, was crowded to excess. After tea, at which 300 persons were present, the pastor, the Rev. Brainerd Hickman, stated that during the twelve months the chapel had been opened the church and congregation had steadily increased, and the Sunday-school, which was commenced with seventeen scholars, now numbered 115. Letters having been read from the Revs. T. C. Page, W. Whitley, T. Horton, J. Stock, LL.D., regretting their absence, the meeting was addressed by the Revs. C. Wilson, M.A. of Sherwell Chapel; J. Banks, Wesleyan Minister; Mr. Gilbert; Rev. E. Jones, of Ipswich, a former pastor at Morley Chapel; Professor Charlton, of the Western College; Rev. J. Wood, Presbyterian minister; and the Rev. M. Murray, of Peterborough. On the following Sunday anniversary sermons were preached by the Rev. E. Jones.

**WOMBWELL, YORKSHIRE.**—On Monday evening, a well-attended tea and public meeting was held in commemoration of the opening of the Congregational church in this place. At the meeting afterwards held, Mr. John Crossley, of Halifax, presided. He stated that the cost of the building was 2,600*l.* They had got a mortgage for 600*l.*, in addition to which they still wanted 750*l.* to complete the pay-



ment. Various modes had been suggested to raise the money. He (Mr. Crossley) would not make a definite promise, but he thought he knew where he could get them 300*l*. The Wombwell Main Company would, he believed, give another 100*l*. if the sum of 630*l*. was raised, and he would give 100*l*. on the same conditions. He hoped the people of Wombwell would make an effort to raise the remainder, and thus secure the larger sums. The meeting was further addressed by Mr. Baxter and Mr. Bartholomew, the owners of the Wombwell Main Colliery, as well as by Mr. Habersham, of London, the architect of the building; the Rev. J. Boyd, of West Melton, and Dr. Falding, of Rotherham College.

WAKEFIELD.—The Rev. G. C. Catterall having resigned the pastorate of the Baptist church in consequence of declining health and other circumstances, preached his farewell sermon on Sunday evening week to a full congregation. On the following Tuesday there was a tea and public meeting, over which Councillor Sellers presided. Mr. E. Harrison, on behalf of members of the church and congregation, presented Mr. Catterall with a purse of gold. Mr. R. Macintyre, on behalf of the young men of the congregation, presented their pastor with an address of affection and sympathy and an elegant timepiece. These memorials were suitably acknowledged by Mr. Catterall, and speeches made by Messrs. Greigson, W. Thompson, T. Hodgson, Beale, Morgan, and Mr. Andrews, of Leeds, expressing their admiration of Mr. Catterall as a man and as a minister. The proceedings then terminated with the singing of a hymn and prayer by Mr. Catterall. As the audience retired, most of them took an affectionate farewell of the rev. gentleman.

LEYTONSTONE.—On Tuesday, October 22nd, a meeting was held at Leytonstone in connection with the recognition of the Rev. J. E. Tunmer (late of Lymington) as pastor of the Congregational church there; after a very elegantly served tea, James Spicer, Esq., of Woodford, took the chair, in the chapel. On the platform were the Rev. C. Dukes, M.A., W. Roberts, T. E. Stallybrass, T. Egg, and other ministers of the neighbourhood. After a few words from the chairman, a statement was made by Mr. Wickham detailing the circumstances under which Mr. Tunmer came to be the pastor of the church, and showing that the sum of 370*l*. had been expended in the alteration and improvement of the chapel, about 200*l*. of which had been already subscribed, and expressing an earnest hope that the remaining sum of 170*l*. would be made up before the meeting separated. S. Morley, Esq., having promised 25*l*. upon the express condition that the debt should be paid that evening. The Revs. C. Dukes, M.A., W. Roberts, W. Farrer, LL.B., C. Winter, T. Egg, and others, addressed the meeting in a friendly and congratulatory tone. Before the meeting closed promises were received for the full amount of the debt, and, altogether, the meeting was of a most agreeable and efficient character. There seems to be a very encouraging prospect before the church at Leytonstone under the new pastorate.

NEWPORT, ISLE OF WIGHT.—For some time past the congregation usually meeting in Nodehill Congregational Church has been worshipping in the Queen's Rooms, in consequence of extensive alterations and improvements. The reopening services were commenced on Wednesday, Nov. 6, by a sermon from the Rev. A. Mackennal, B.A., of Surbiton. He selected for his subject John x. 1-5, "The door of the sheepfold and the Shepherd." On Sunday, 10th, the Rev. George J. Proctor (pastor) preached, and a public meeting was held on the Monday following, at which there was a large attendance, and a deeply interesting spirit. The Revs. W. T. Matson, of Gosport; T. Mann, J. Wilks, B.A., and F. H. Williams, of Cowes; J. D. Riley, W. Durban, B.A. (Baptist), and F. J. Austin, of Newport; also W. Robinson (Primitive Methodist). Much satisfaction was expressed by all the speakers with the improvements which have occasioned these services. The inconvenient seat-accommodation has given place to pewing after the newest and most comfortable style. The gallery front, without reconstruction, has been relieved by the introduction of bands of soft colour judiciously distributed. The organ has been enriched by the addition of some powerful pedal pipes, the case altered, and painted in white and gold, and the front pipes illuminated. The schoolroom, vestries, and class-rooms have also been cleansed and coloured, and present a tasteful and pleasing appearance. The addresses were chiefly of a congratulatory nature, expressing much kindly feeling towards the pastor and people. The work has been executed with much taste and spirit, and a vote of thanks was passed to the trustees and improvement committee. The services were concluded by a sermon from the Rev. E. Paxton Hood, of Brighton.

JOHN CROSSLEY, Esq., has placed his fellow-townsmen of Halifax under further obligations by setting before them plans for a great improvement of the town and the erection of noble buildings, towards the cost of which he, in conjunction with some other gentlemen, is willing to contribute 2,000*l*. a year for ten years, or 20,000*l*. in all. Mr. Crossley and the Corporation have acquired property in a central position, which he now proposes should be employed for the erection of a county court, post-office, bank, and public hall, besides widening the adjacent streets. He has procured a plan of such buildings from Mr. Gilbert Scott, who estimates the cost at 180,000*l*. The Corporation have the scheme under consideration.

#### THE FENIAN EXECUTIONS AT MANCHESTER.

Three of the Fenians convicted before the late Special Commission of being concerned in the attack on the prison van, and the murder of Sergeant Brett, were executed on Saturday. Before, however, adverting further to this memorable and impressive event, it may be desirable to speak of some of the incidents that preceded it. One of these was an attempt to obtain the reprieve of all the convicts. In Manchester efforts were made to get up a memorial to the constituted authorities, praying that their lives might be spared. In various towns of Ireland several memorials were got up, and extensively signed, to the same effect, by several M.P.'s, Cardinal Cullen, many other Catholic bishops, and clergymen and laymen of other persuasions. At Birmingham there was a demonstration in favour of the condemned, which was brought abruptly to an end. The roughs who had congregated then proceeded to the Horse Fair, and having smashed the windows in several houses, an attack on St. Alban's Church, notorious for its Ritualistic services, was determined on. The work of destruction had not proceeded far when the rioters were dispersed by a strong body of police, and order was restored. Torchlight meetings were held at Clerkenwell-green, and indoor assemblages were convened in other places, having the same object in view. One body, that of the sympathisers of Clerkenwell, appointed a deputation to wait on the Home Secretary to present a memorial, and Mr. Gathorne Hardy having declined to receive it, the deputation took possession of the ante-room at the Home Office, to which they had contrived to gain admission, and there held an indignation meeting, in the course of which big words were uttered against Mr. Hardy, and asseverations were made that heaven and earth should be moved to defeat his resolve to carry out the execution. The chief speaker declared that he would sooner overthrow twenty Tory Governments than see the Fenians immolated; that if they were executed the lives of the Ministers would not be safe; and that he and others would in that event rouse the Irish element in all the large towns in England. Probably encouraged by their temporary occupation of the Home Office as an arena for discussion, the persons whom the deputation represented renewed their meetings, and eventually came to a resolution to send delegates to the Queen in person, praying her Majesty to exercise her prerogative on behalf of the prisoners. This was actually done. A deputation presented itself at Windsor Castle, but, as was to be expected, Mr. Clegg and his companions were informed by the proper officer of the Queen that no such memorial could be received by her Majesty, except through the Home Secretary. The deputation was received with such ill-favour by the inhabitants of Windsor, that they were glad at length to accept the protection of the magistrates and the police on their way to the railway-station, whence they returned to town.

In the journals of the 21st instant, was published a statement, signed by the counsel who had appeared for the prisoners at the trials, elaborately setting forth the point of law which had been raised on their behalf. It maintained, that, in consequence of the informality of the warrant on which Kelly and Deasy had been remanded, the persons who engaged in the rescue were so far justified in their act that the homicide which had been committed was not murder, but manslaughter. This statement was laid before Mr. Justice Blackburn, and with it appeared his reply; the law was so clear, he said, that he could not send the statement for consideration by a Court of Criminal Appeal. Upon this, a debate was founded in the House of Commons on that same evening, initiated by Mr. Maguire.

Late on the evening of the 21st a telegraphic despatch was forwarded from the Home Office, directing that Shore, one of the prisoners, should be respited. The ground on which this mercy was extended was presumed to be that he had not been seen to use any deadly weapons during the affray which ended in the death of Brett, nor was any found on him when he was arrested. At the same time, Shore, *alias* Condon, was of the four the most active propagandist of Fenianism and organiser of its adherents.

The execution of the three remaining convicts, Allen, Gould (whose real name is O'Brien), and Larkin, took place on Saturday in front of the New Bailey, Manchester. Great preparations had been made by the Government and local authorities for all eventualities. Barricades were erected which prevented the public from getting near the scaffold; all the adjoining streets were well watched; the military, with guns loaded with grape and canister, and the police, occupied every commanding point; and 2,500 special constables, mostly volunteers, chosen out of a multitude who had offered their services, rendered effectual assistance. The notice of the mayors of Manchester and Salford requesting the public not to attend, were strictly obeyed, and the crowd present outside the barriers was composed chiefly of roughs and idlers, who saw little in consequence of the dense fog and the screen which prevented the features of the criminals being visible. The Irish were kept away by the influence of their priests. Probably 8,000 or 10,000 persons in all were present. The execution scene is well described by the special correspondent of the *Times*, who, after referring to the state of things outside the gaol, proceeds to speak of the interior. He says:—

The contrast which the interior of the gaol presented was striking. Outside was fog and the tramp of men and the noise of voices. Within all was orderly and quiet, as might be expected on entering a church. The noise of the crowd failed to penetrate through the

barred and latticed windows. Outside, within the wall facing New Bailey-street, and at almost its very summit, the scaffold had been erected, with a small aperture broken in the wall itself to give access to it.

None were allowed to see the prisoners. Almost to the very last they were buoyed up with the hope of a reprieve, and, strange to say, the news that Shore was respited confirmed their delusion for a time. How the convicts passed the night in their cells is, of course, not known. After prayers they retired early, each in his own cell, and were woken at their own request at half-past five on Saturday morning. The Roman Catholic priests who attended them, the Rev. Canon Cantwell, the Rev. Mr. Gadd, and the Rev. Mr. Keating, saw them soon after they rose, and after mass the prisoners all partook of the Holy Communion. As far as could be ascertained, none left any confession beyond that which, in accordance with the rites of their religion, they offered to their spiritual advisers. Of course, not even the tenour of this is known, nor is, indeed, anything beyond what the warders always knew—namely, that each solemnly denied having shot Brett, and in reply to any questions as to planning the attack on the van, simply stated that they would die martyrs for their country. They were all, it was said, anxious to make some statement from the scaffold, but, guided by the wise and earnest admonitions of their clergy, they were induced to forego this idea. In all other respects they were all quite resigned to their fate.

At about a quarter to eight o'clock the hangman passed into the centre building of the gaol to pinion them. Each was pinioned in his own cell. Thus bound, the convict is powerless for motion, except with his feet, and when he moves out upon the scaffold these are secured too. The operation was borne quietly by all. Not a word, it was said, was uttered by them, their clergy exhorting them to firmness and submission in what they had to face before passing into eternity.

While this was going on inside the prison the tramp of soldiers was heard through the fog in the gaol yard, and a company of the 72nd Highlanders drew up with fixed bayonets beneath the scaffold on either side, but far inside the walls. At the same time two smaller detachments of eighteen or twenty men were ordered to ascend the platform which was built on a level with the gallows, but within the brickwork. These as they hurriedly swarmed up the narrow ladders stood upright, clear and distinct above the coping, but were instantly ordered by their officers to keep out of sight. The men at once knelt, and almost before these directions were given a low monotonous chant came through the fog, the words of which—the Litany for the dying in the Catholic Church—and the solemn chant, "Lord have mercy on us," "Christ have mercy on us," were audible before those who uttered it came dimly into view. Allen came first, with the Rev. Canon Cantwell by his side. None would have known in him the thick-necked, stout, bullet-headed young man who stood before the judges on his trial. His face was not to say pale, but had a ghastly clay-coloured look that was inexpressibly painful, especially as those who saw it could also see that he tried to conceal all outward manifestations of weakness by an almost desperate effort. He seemed engaged in prayer, and his lips moved to all the responses of the Litany, but no sound was emitted, and though he looked quickly from right to left around him, he seemed to see nothing, and never raised his eyes to the spot on which he was to die. After him came Gould. He was a stouter and a more powerful man than any. He, too, seemed perfectly resigned, and looked anxiously and fervently on the little crucifix which was clasped between his hands, but it was only now and then he joined in the responses to the Litany for the dying, though when he did so his accents were clear and firm and fervent as he said, "Christ bear us; Christ graciously bear us." Larkin, a thin, small, and undersized man, came last of all. The fervency with which he prayed rendered him audible throughout the whole gaol yard. Yet his physical strength had evidently given way, for though the tones of his utterance were loud and clear, and he never for an instant missed a word of the prayers, he was still so nervous and physically prostrated as to make it necessary for two warders to partially support him on each side. All in the gaol remained bareheaded as they passed.

Allen went up the flight of wooden steps laboriously and slowly, but still with the same unflinching expression of determination written in every line of his ashy face. The same may be said of Gould, except that of the two he appeared less concerned by the awful situation in which he stood. Larkin trod up painfully, with shifting and uncertain steps, the last of all, but still always repeating the responses to the Litany, "Lord have mercy on us; Christ have mercy on us."

For a second there was a pause behind the little black door which led out to the scaffold, till all three convicts were together, and after that one brief interval scarcely a minute passed till all was over. Allen went out first, and at his appearance all noise in the crowd below was hushed. Every head was uncovered, and some few hands, it was said, were clapped, but whether as rejoicing in his execution or sympathising with the murder he had done, it was impossible to say. The rope was put round his neck, his feet were fastened, and the white cap drawn over him amid solemn silence. Gould came next, now loudly praying, as all the clergy were—earnestly and fervently. When Gould came out upon the drop he shuffled near to Allen, and as well as his bonds allowed shook hands with him and kissed him through his white cap. It may have been that Larkin saw something of this final leave-taking between men passing into eternity; or it may have been that seeing his companions thus capped and bound for death unnerved him; at all events, his courage seemed to sink at the last moment, and he could barely totter on to the drop. He mustered strength enough for that, however, and, praying, like the rest most earnestly, he took his place. Hardly had he done so and the white cap been drawn over him when he fainted, and fell heavily against Gould. In an instant the under-hangman and a warder seized him and held him upright while the exhortations to bear this last ordeal with a firmness as an atonement for their great sins, were pressed upon them in loud prayers, and the men turned their faces towards where the sounds came from, and gave from beneath their white caps muffled sounds of earnest responses. In spite, however, of his evident efforts, Larkin seemed to grow more faint. His knees sunk two or three times, and the hangman, hurriedly warning those near at hand from the vicinity of the



drop, stepped back, and casting one professional glance of eager interest to see that all was right, drew a little bolt; amid a loud boom the men dropped, and as they did so, the long-suppressed noises of the crowd broke out in a subdued muffled hum of terror and surprise, above which the solemn words of prayer for those that are dying arose distinctly. Almost as the drop fell a loud explosion was heard on the left of the gallows, followed quickly by another. Everyone was startled by it, and the riflemen got ready to use their arms instantly. It happened that they were only fog-signals placed on the railway we have mentioned as passing almost over the gallows. Still, their effect was terribly startling, and none who saw through the fog the great mass of white, upturned faces below, the soldiers handling their weapons round the scaffold, the priests praying loudly that God would take the great suffering of the convicts then as some atonement for their sins in this world, will forget a scene which is difficult to describe, and almost impossible to efface from the memory of those who saw it. On this, however, we need not dwell. Allen died almost instantly. So also did Gould. The sufferings of Larkin, however, seemed very great, and it was nearly two minutes before he ceased beating the air in ineffectual struggles, which made the halter by which he hung quiver and jerk as if every moment it would be broken. It is said, though we know not with what truth, that the hangman had so solemnly adjusted the rope round this culprit's neck that he suffered more than he would have done had the duties of the scaffold been more carefully performed.

During the whole time that the criminals remained hanging the clergymen continued their prayers audibly. Before the bodies had hung for about half an hour the crowd, with the exception of the special constables, had almost entirely dispersed. When at nine, the bodies were cut down, hardly any but those on duty round the spot were present. The remains of the culprits were at once carried down the ladders leading from the scaffold, and taken across the prison yard into a little cell, where they were laid on benches. The straps which had bound them were then removed, and the surgeon came and certified formally as to their deaths. Singularly enough, as far as the expression of their features might be judged, Allen seemed to have suffered most, though he died earliest and apparently without a struggle. The features of Larkin, who jerked the very scaffold itself in his convulsive struggles, were as placid as though he had merely fallen asleep. The remains of Gould, too, showed equal signs of tranquillity in death as those of Larkin. The hands were opened wide; those of Larkin were merely folded together; but with Allen, who had apparently never moved, the finger-nails seemed almost dug into the flesh. About the middle of the day the bodies were buried, without form or ceremony, in the goal passage where Burrows the murderer is laid, the only other murderer—indeed the only other criminal—that has ever suffered death in Salford Gaol. Within half an hour after the bodies were taken down the streets of Manchester were as quiet and as dreary almost as if it were Sunday, and the hawkers were selling last dying speeches and confessions—speeches which were never uttered and confessions which were never made. So passed over, without word or sign, either of approval or dissent, the first Fenian executions for murder in Great Britain.

It is as yet too early, perhaps, to judge of the moral impression which has been produced by this terrible example, but there is reason to hope that it has struck terror into the hearts of the Fenian incendiaries and assassins. The news was telegraphed to Dublin in the course of the day. The sale of newspapers was immense, but there was no appearance of great excitement, and those who met at street corners and talked over the event are said to have looked "stupified." Troops were kept in the barracks, and strong patrols of police paraded the streets within short distances from each other, and armed with revolvers and outlasses. On Sunday, however, a pistol was fired—or said to be fired—at a police-inspector and constable standing at the police-station door at Sackville-street. But neither of the men were hurt, and no arrests made, and there is some hope that there has been a mistake. At all the Roman Catholic chapels in Dublin prayers were offered for the souls of the executed Fenians. At Manchester, on Sunday, between 1,000 and 2,000 Irish paraded the streets in procession with a drum and fife band playing funeral music. Bristol, where there is a large Irish population, was quiet. At Liverpool, where the greatest precautions were taken, there was not the slightest attempt at disturbance. At Birmingham on Saturday night a disturbance took place near St. Mary's Church, and several persons were seriously injured there and in other localities. On Sunday some 5,000 or 6,000 Irishmen paraded the streets and went to the cemetery, where they joined in some of the rites of the Roman Catholic Church over an imaginary body. In London the fanatical Mr. Finlen got together a mob on Clerkenwell-green, and delivered an incendiary address in memory of "their murdered brethren" who had been "crucified" for the sake of Ireland, &c. A procession was then formed, composed of some 2,000 persons, who marched through the streets and the fog to Hyde Park, where Mr. Finlen delivered what was called a funeral oration. The reciting of the *De Profundis* concluded the proceedings. Subsequently another gathering was formed. The language used at this meeting was more violent than any employed by the other leaders of the demonstration, for the aristocracy were most vehemently denounced and the institution of a Republic vindicated. At the conclusion of the speeches a very impressive and, to some extent, dramatic, scene was enacted. All the Roman Catholics present knelt down on the grass with their heads uncovered, and the prayers prescribed by the Roman Catholic Church for the repose of the souls of the dead were read from a missal, the responses being uttered by the crowd with great solemnity. In the evening there was another meeting on Clerkenwell-green, when the following resolution was passed:—"That this meeting of London

working men desire to offer their condolence to, and express their sympathy with, the bereaved families of the three men executed by the Tory Government on Saturday last at Manchester, and express their regret and indignation at seeing the political scaffold again reared in this country."

At Bow-street, on Saturday, a gentlemanly-looking man, who gave the name of Berry, and who described himself as a medical student just returned from Hamburg, but who is alleged to be "Colonel" Burke, a Fenian officer (supposed to have commanded at the raid at Chester Castle in the month of February last); and who, it appears, has managed to escape from Ireland to this country, was charged before Sir T. Henry with treason-felony within her Majesty's dominions, and another man, named Casey, was charged with assaulting the police and obstructing them in the prosecution of their duty. Mr. Poland, who appeared for the prosecution, instructed by the Solicitors to the Treasury, said it was originally proposed to send the prisoner to Ireland, but as most of the overt acts were alleged to have been committed in England, it was thought that it would be better to proceed here. Inspector Thompson having stated the circumstances under which the prisoner was arrested, Burke was remanded.

### Postscript.

Wednesday, November 27, 1867.

### YESTERDAY'S PARLIAMENT.

The House of Lords sat for only a few minutes yesterday, and transacted no business of importance.

In the House of Commons Sir R. PALMER obtained leave to bring in a bill to amend the law relating to the sale of reversions in the Court of Chancery.

Mr. HUGGESSON reintroduced his bill of last session to alter and amend the laws relating to turnpike trusts; and Mr. SHERIDAN his bill to compel railway companies to establish some means of communication between guards and passengers.

The House having resolved itself into committee of supply,

### THE ABYSSINIAN EXPEDITION.

The CHANCELLOR of the EXCHEQUER moved a vote of credit for the Abyssinian expedition. In the middle of August, when, in fact, so far as business was concerned the House had ceased to assemble, they received information from the resident at Aden, that the King had rejected the ultimatum, and they conceived it was their duty to support the honour of the country by sending an expedition. They had not expended one shilling which had not been voted and appropriated by Parliament, and it was because those votes and appropriations were exhausted that they now came to Parliament to ask for assistance and to support their policy. Assuming that the war was carried on till about the month of April, about which it would be expedient that our troops should leave Abyssinia, he believed it would be necessary to incur an expenditure of about three millions and a-half, which, if they were called upon to replace the troops taken from India, would be increased by about 800,000*l.*, making 3,800,000*l.* in all; but of this only 2,000,000*l.* would be required in the present financial year, and he concluded by moving that a vote be agreed to for that amount.

Mr. LOWE observed that this war had commenced without notice to the House of Commons, and he charged the Government with having induced the House to believe that they were not going immediately to take any decisive steps against King Theodore, and that having created that impression they never ceased making preparations for war, and that they only communicated the fact that they were going to war at the moment of the prorogation of Parliament. And not only had they treated the House in this unconstitutional manner, but they had acted directly against the provisions of the Act of Parliament for the settlement of the government of India. He could imagine no more humiliating position for the House to be in. They could not allow the expedition to be perilled; they were compelled to vote the money, and thereby impliedly to sanction an expedition on the propriety of which they had not been consulted.

Lord STANLEY said this was an expedition which no Government would have determined upon if they had not been impelled to it by absolute necessity. It was not undertaken to increase our territory, for we have too much territory on our hands already; and if it were otherwise, he did not think Abyssinia was in that part of the world which we should covet to possess. But the question was not the question of the prisoners alone. They had to consider what would be the effect on our prestige in India of leaving these prisoners to their fate, which would, he believed, have been seriously damaged. With regard to the difficulties of the expedition, he did not think they were greater than our troops had encountered in Bhootan or Burmah, and he heard nothing of the anticipated difficulties from those who were engaged in the expedition. He admitted that if, when he addressed the House on the 26th of July, they had determined on the expedition, and he had not announced the expedition, he should have been guilty of an act of folly, but he denied that this was the case. The decision was not come to till within a few days of the close of the session. No doubt it would have been possible to have announced it then, but it would not have been possible to have taken a vote, for the members had nearly all taken their departure.

Mr. HORSMAN did not wish to take issue with the Government as to the expedition itself, but no one could read the Blue-book without coming to the conclusion that the expedition had been virtually decided upon, and that the preparations were in a forward state, and when Lord Stanley said he was waiting for further replies from Bombay he was waiting for a reply to his ultimatum. This was another instance of the neglect of the House of Commons by the Government, and of the neglect of its duty by the House.

Mr. ATTOUN blamed the Government for not announcing their determination within the last few days of the session, and not then taking a vote on account.

Captain VIVIAN criticised the preparations for the expedition, and gave notice that he should move for the production of certain contracts for the purchase of mules.

Sir H. VERNY impressed on the Government the advisability of taking advantage of the opportunity to obtain historical, geographical, and other scientific information respecting that country.

Mr. LABOUCHERE was under the impression before he read the Blue-book that we were going to war for a definite purpose—the release of the English captives—but he found from the ultimatum that it was for the release of all the European captives; and the Foreign Secretary said to-night that we were going to war to maintain our prestige with India.

Mr. OSBOURNE thought Mr. Lowe was not justified in making the speech he had without testing the opinion of the House by a vote. This war arose from sending out Mr. Plowden as consul in 1848, and in the next place by sending out Consul Cameron. It would be unjust to place the charge of the war on India, but the people of this country ought to pay for it as a punishment to them for not insisting on their representatives watching these matters more closely.

Mr. LATARD entered into a vindication of the proceedings of the Foreign Office under the late Government with regard to the sending out of consuls to Abyssinia. He approved of the war, because it was absolutely necessary for our safety to maintain our prestige in the East; but he reserved to himself the right of criticising the proceedings of the Government if the expedition should fail.

Sir S. NORTCOTE denied that Lord Stanley had deceived the House, and vindicated his conduct. Besides, war had not been declared, and the expedition would not commence till December, that which had gone now being only the vanguard.

Colonel SYKES denied that there was any force in the prestige argument, seeing that there was not one person out of a hundred in India who had ever heard of Abyssinia.

Mr. GLADSTONE was unable to censure the Government for the policy they had pursued, and he did not think any advantage could arise from discussing the details of the expedition. But he thought that when they had determined on sending the expedition, it was their duty to have announced that to Parliament, and to have asked for a vote. He considered also that they had violated the Act of 1858, in applying the revenues of India in advance of the expense of the expedition.

The CHANCELLOR of the EXCHEQUER briefly replied. He contended that the course they took was a constitutional one.

Mr. WYLD vindicated the character of Dr. Baka.

The vote was then agreed to.

The House adjourned at ten minutes to one o'clock.

### THE MANCHESTER ELECTION.

The nomination of candidates at Manchester, for the vacancy caused by the death of Mr. E. James, Q.C., took place on Monday. There were three candidates—Mr. Jacob Bright and Mr. Mitchell Henry, Liberal; (the latter being the less advanced of the two), and Mr. J. M. Bennett, Conservative. Mr. Bright had the show of hands.

The polling took place yesterday. Mr. Jacob Bright has been returned by a triumphant majority over the numbers polled by both his opponents. The poll commenced with great spirit, and has been carried on with unflinching activity all day. Mr. Bright had a majority of 700 at 9 o'clock, and this majority was steadily increased up to the close of the poll. He has polled the largest number of electors that ever voted for any candidate at a Manchester election, and one of the largest majorities. There was a good deal of excitement about the committee-rooms, but with this exception the election was a very quiet one, the discontinuance of cabs to bring up electors having relieved the streets of the great inconvenience arising to the public. Mr. Bright only polled 5,565 votes at the last election, while Mr. James polled 6,712, Mr. Bazley 7,919, and Mr. Heywood 4,229. The 4 o'clock return was as follows:—

Bright	8,260
Bennett	6,409
Henry	642

### MARK-LANE.—THIS DAY.

Fresh up to our market to-day the arrivals of wheat from Essex and Kent have only been moderate, and the quality was generally inferior. There was very little inquiry for any description, and, to have effected sales, lower prices must have been submitted to. There was a good show of foreign wheat, but the demand was most inactive. The quotations, however, were without quotable change. Barley met a slow sale, at Monday's reduced currency. Very little business was concluded in any kind of produce afloat, and both wheat and barley, on passage, were rather easier. Malt was dull, and drooping in price. Oats were plentiful; and good sound corn moved off slowly, at the late reduction in values. Beans were in little request, at Monday's currency. Peas maintained late rates. Linseed and rapeseed were inactive, and prices were only nominal. Cloverseed and trefoils were without change.



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## The Nonconformist.

WEDNESDAY, NOV. 27, 1867.

## SUMMARY.

THE House of Commons last night had a protracted debate on the policy of, and the arrangements relative to, the Abyssinian expedition, which was raised on the motion of the Chancellor of the Exchequer for a credit vote of two millions to defray the expenses of that war. In the discussion which took place little exception was taken to the expedition itself, but a great deal of censure was expressed on the conduct of the Government in deciding upon the expedition without obtaining the sanction of Parliament before the close of last Session. The Ministerial defence was weak. It was alleged that in the period between July 26, when Lord Stanley indicated that hostilities against King Theodore were not likely to be prosecuted, and the close of the Session in August, the Cabinet had received information from India which led to a change of opinion, and that their resolution was not communicated to Parliament because so few members remained in town. Last night, therefore, the House of Commons was called upon by a "Parliamentary fiction" to approve of steps already taken, and to vote supplies which could not be withheld. The credit of two millions was therefore passed, and to-morrow Mr. Disraeli will explain how he proposes to raise the money.

The Chancellor of the Exchequer estimates that that sum will suffice to meet the expense of placing Sir R. Napier's force in Abyssinia, and that if the object of the expedition should be secured by the end of April, the total expense will not exceed four millions. Much severe censure was expressed last night on the magnitude of the preparations, and late intelligence from Massowah indicates that they are likely to have been, to a great extent, thrown away. One hundred and twenty villages have already applied to Colonel Merewether for friendly treatment, and have offered him their services; and, according to report, Magdala, where a portion of the captives are detained, has been captured by one of the chiefs hostile to King Theodore. It appears probable that the advance of the British troops into the interior will be the signal for a general revolt against that cruel sovereign. Lord Stanley expresses a confident belief that his flight to the remote provinces of the kingdom would cost him his throne, and that he will scrupulously avoid injuring his prisoners, in order that he might be able eventually to make the best terms for himself.

We report elsewhere, at some length, the proceedings of the Conference of Congregationalists, held last Wednesday, on the Education question. A series of resolutions were proposed in favour of the acceptance of the Privy Council grants on the terms offered by the President of the Council, viz., that the application be made by members of some religious denomination. This concession of the Duke of Buckingham, it was pointed out, was no concession at all; and the meeting eventually passed a resolution in favour of the free action of the supporters of schools, and of the scheme proposed by the Royal Commission of 1858, which suggested that grants should be given to all schools complying with certain sanitary and other regulations without any reference to religious education. A new aspect has been given to the question by the resolutions of Earl Russell, which will be moved by his lordship in the Upper House next

Monday; one of which affirms that "the diffusion of knowledge ought not to be hindered by religious differences," and another recommends that there shall be a Minister of Education.

Manchester has amply vindicated its reputation as an exponent of advanced—that is, in the present day, of genuine—Liberalism. Mr. Jacob Bright has not only been returned for the vacant seat by a majority of nearly two thousand, but the largest number of electors that ever voted for any candidate in that city has been polled in his favour. Mr. Henry, who came forward as the representative of Whiggism and contentment with the Reform Act as it stands, was nowhere—having polled only 642 votes, which added to those recorded for Mr. Bennett would still have given the successful candidate a majority of more than 1,200. Mr. Bennett, though a professed adherent of Liberal opinions, announced himself as a general supporter of the Government. Manchester has thus expressed at one and the same time its political earnestness, and an emphatic condemnation of our present Ministers. The decision of yesterday will strengthen the hands of the Liberal leaders, who have been so much paralysed by disunion in their ranks, and by the obtrusive claims of know-nothing politicians both in the House and among the constituencies. We are in great hopes that the verdict of South Leicestershire to-morrow will have a similar result.

The Italian Parliament has been summoned for the 5th of December, and, in view of the difficulties of General Menabrea's Cabinet, the Emperor is endeavouring to give it indirect support. A considerable part of the French troops has already left Rome, but a small force will be left at Civita Vecchia till the Roman question is settled. On the report of physicians sent to Varignano that prolonged confinement will be prejudicial to Garibaldi's health, the Government have decided that he shall be forthwith removed to Caprera. The Pope, acting under French advice, is also conciliatory, having released the 1,500 Garibaldians taken prisoners in the recent conflicts. There is reason to hope that the actual meeting of a Conference on the Roman question—all the Powers having, according to the French press, now acceded to the proposal—will moderate the patriotic ardour of the Italian Parliament, and induce the country to give the Menabrea Cabinet a fair trial.

The constitutional struggle in Austria is about to be renewed. The democratic measures which have been passed with remarkable unanimity by the Lower House of the Reichsrath, now await the sanction of the Upper House, where the feudal and clerical party are predominant. There, as here, the bishops are the ready instruments of obstruction, and are resolved to spare no efforts to throw out the resolutions on the Concordat which have been adopted by the Austrian representative assembly. Once more the Emperor's fidelity has been put to the test, and again he has acted in a spirit of good faith towards his people, and his courageous Prime Minister, Baron von Beust. There being no other prospect of overcoming territorial and sacerdotal antagonism, his Majesty has added twenty new members to the Upper House of the Reichsrath, and with this new element there is little doubt that the important changes in the constitution of Austria adopted by the Lower House will be finally carried.

Ex-President Davis is to be tried and President Johnson is to be impeached—at least the Judiciary Committee have reported in favour of the arraignment of the present occupant of the White House. It is more than doubtful if any such step will be really taken, which may be regarded as a sign of the exasperation of the Republican leaders at the issue of the autumnal elections. The President does not seem to fear their threats. In addressing the Conservative Army and Navy Club he said that these elections had justified his confidence in the people, who had come to the rescue of a violated constitution. The correspondent of the *Daily News* views the recent declaration of Northern opinion as likely to bring about some kind of compromise of the disfranchising clauses of the Reconstruction Acts, and as giving the Southern whites another opportunity of frankly accepting the situation, and relying on majorities alone to enable them to retain the government in their own hands. They are not likely to have much trouble with the negroes, who show more sense and good feeling than their late masters. In the Alabama Convention, for instance, where they are in a majority, the negroes passed resolutions in favour of a total amnesty.

## THE MANCHESTER EXECUTIONS.

ALTHOUGH, as the habitual readers of this journal must very well know, we think the abolition of capital punishments would be a

wise as well as humane policy for this country, and on that ground are unable to express our entire approbation of the Manchester executions, we cannot hesitate to record our conviction that, if the extreme penalty of the law is to continue to be exacted for any offence, the crime brought home to the wretched men, Allen, Larkin, and Gould, was not of a character which would admit of being treated as an exception. Assuming that the evidence given at the trial warranted the conviction, and that the late convicts were unquestionably guilty of doing what they were charged with having done, the case, as it seems to us, could not be reasonably put into the category of those in which the prerogative of mercy might find suitable scope for exercise. It is not at all necessary, in order to vindicate the course taken by the authorities, to blacken the personal character of the deceased culprits, nor to deny that in their too successful enterprise they may have exhibited a disinterested contempt of danger which had a dash of heroism in it. We gladly admit whatever can be truly urged in their favour in this respect; but even if their motives were more worthy of admiration than we think they were, we hold that the outrage of which they were guilty was one that no Government could treat with exceptional clemency. Had Mr. Gathorne Hardy seen his way clear to commute the death penalty in regard to Larkin and Gould for one of penal servitude for life, we should have rejoiced in this further proof of his anxious discrimination—but since he felt himself constrained to decide otherwise, we deem it only due to him so far to share his painful responsibility as to abstain from breathing against his decision even a whisper of disapprobation.

So far as society is concerned, the crime which Allen and his companions have expiated on the scaffold was of the most heinous as well as dangerous character. It was a murderous assault upon the sanctuary of justice—a combined and deliberate attempt to substitute the violence of political partisanship for the processes of law—an active conspiracy to break down the safeguards of personal rights and liberties in the maintenance of which all ranks, all classes, all parties, are equally and vitally interested. If, as Edmund Burke once said, all our institutions exist for the sake of putting twelve men together in a jury-box—if the chief end of civil government be the calm, impartial, and effective administration of justice—if it be supremely desirable to keep tyranny and terrorism by whomsoever resorted to under check—then the offence of the Manchester malefactors was of a nature which society could not afford to encourage by any show of indulgence.

We confess our surprise no less than our regret at the endeavour which has been made to palliate the crime of Allen and his associates by claiming for it the forbearance due to political offences. This we cannot help regarding as, to say the least, a very mischievous confusion of ideas, or perhaps it would be more correct to say, a dangerous misapplication of language. A blow levelled against the political organisation of the country may, or may not, be justifiable in given circumstances—but the character of the act cannot be made to turn exclusively upon the end which is thereby sought to be effected. That will necessarily be determined in part, and ought to be determined, by the nature of the agency to which recourse is had for the purpose. The Swing incendiarism of the old Reform period originated rather in public discontent than in private malice, but no one dreamed of treating it as a political offence. When conspiracy proceeds to acts which threaten, not merely the existing form of Government, but the guarantees of social order and individual safety which should be secure under any form of Government whatsoever, its object may be political, but its mode of warfare is simply barbarous and anarchical. He who tries to break the arm of justice, does that which relieves authority from any obligation to analyse his motives. He may be impelled by religious fanaticism, or by race antipathies, or by political aspiration—but he uses a weapon for his purpose which the civilised world has agreed to consider illegitimate. There are crimes against society which no motive can be held to excuse. A mere trial of force against force may occur under conditions which make it venial—but a crusade against the judicial institutions of a country, which are essentially non-political, and the uninterrupted working of which is indispensable to the maintenance of social order, is what no community can tolerate.

If there is one thing more than another which Englishmen, and especially English Liberals, should visit with the whole weight of their condemnation, it is overt action, by whatever motive stirred, which tends to weaken the competency



of the civil force to give effect to law, and which exposes it to violent assault by the lawless. We have all the deepest interest in hedging round the meanest officer of justice with a sentiment of inviolability whilst engaged in the execution of his duty—in making the policeman's truncheon as formidable to the criminally-disposed as the rifle and bayonet of the soldier. We must govern by public opinion or by martial rule, and whoever does ought to enfeeble the sanctions of the former, does what he can to drive the community into acquiescence with the latter. Law should be able to enforce its decisions so easily, so noiselessly, so uninterruptedly, as to conceal from view the organised physical force behind it, and any offence which lowers the ascendancy of public sentiment over brute strength in the administration of justice should be regarded with special abhorrence by the asserters of political freedom. It shakes the very foundations upon which their liberties rest. It is an inexcusable affront offered to the most precious result of our civilisation. As far as it succeeds it is a triumph of matter over mind, and throws us back upon the coarsest and the most exacting of all the agencies available for the preservation of order. If we are to allow our judgment to be influenced in any way by political considerations, we are bound to say that the crime of the Manchester conspirators assumed, not a lighter, but a deeper hue in consequence.

We have viewed with growing concern the manifestations of rowdism which are becoming common amongst us. We need not trace them just now to what we suppose to be their source. The audacity of lawlessness, however, greatly disturbs us—and for this reason especially, that, unless speedily cowed, it will be certain to provoke reaction. We do not want to see our police armed with revolvers, and we cannot look with common patience upon the growing use of that deadly weapon by disaffected citizens. It is a bad symptom, and, as a practice, it deserves no quarter. We confess we have no predilection for being bullied by "roughs," and no political opinions could make us look with extenuation upon the so-called patriotism which sets at defiance the most obvious precautions of social order. Our conceptions of political freedom are such as to compel us to repudiate all sympathy with the rowdy spirit excited from abroad. We hate the six-chambered pistol as we hate the stiletto. We see no excuse for resorting to it. We cannot consent to shed over it the glare of a false sentimentality. We regard the wretched men who suffered on Saturday last as having been convicted of murder—of murder in one of its most loathsome and contagious forms; and we take up our position by the side of the Government which, refusing to be misled by flimsy sophistries, has made known to all concerned that lawless violence, brought to bear upon our judicial machinery, shall not escape its legal doom.

#### MR. GOLDWIN SMITH ON THE IRISH QUESTION.

A LETTER from the pen of Mr. Goldwin Smith to the *Daily News* of Monday last, displays remarkable insight into the political wants of Ireland, and makes a valuable contribution towards solving the most perplexing of modern political problems—how may Irish disaffection be cured? We eagerly seize the opportunity of turning the attention of our readers from the tragic event on which we have commented in the foregoing article, to the claims which the Irish people have upon us as a nation, and to the remedial policy which, it is to be hoped, the English people will show themselves well inclined to adopt.

Mr. Smith's diagnosis of the complaint under which Ireland pines, strikes us as in singular accordance with all the known facts of the case. Her present state, he says, is not one of material suffering—the farmers are prosperous, and wages are considerably higher than they were. Fenianism is not religious, nor radically economical (though it has in it a socialistic element), but national. The influence of religion in Irish troubles is greatly overrated. The Roman Catholic priesthood have never been a revolutionary class, nor, as a rule, even a political class. In Ireland and in America alike they have stood aloof from Fenianism—but they have no control over the movement whatever. "Religion has appeared to be the cause of Irish disaffection, because the division of religion coincides with that of race." It has been "only an additional irritant, not the sore." Nor is even the land question fundamental, nor would any measure of tenant-right satisfy Irish disaffection, unless, indeed, it were one of agrarian confiscation. The real root of the evil which now exhibits itself as Fenianism, is "the

want of national institutions, of a national capital, of any objects of national reverence and attachment, and, consequently, of anything deserving to be called national life." "In Ireland," said a despondent statesman in Mr. Smith's hearing, "we can make no appeal to patriotism, we can have no patriotic sentiments in our schoolbooks, no patriotic emblems in our schools; because in Ireland everything patriotic is rebellious." In these few words lies the secret of the never ceasing tendency of the Irish people towards disaffection.

If the craving for national institutions and the disaffection bred in this void of the Irish people's heart seem to us irrational and even insane, in the absence of any more substantial grievances, we ought to ask ourselves what would become of our own patriotism if we had no national institutions, no objects of national loyalty and reverence, even though we might be pretty well governed, at least in intention, by a neighbouring people whom we regarded as aliens, and who, in fact, regarded us pretty much in the same light? Let us first judge ourselves fairly, and then judge the Irish, remembering always that they are more imaginative and sentimental, and need some centre of national feeling and affection, more than ourselves.

If this be at the bottom of what ails the sister country, the knowledge of it will assist us in judging of the adequacy and adaptation of our remedial policy. We have given the Irish, as a pledge of really kind intentions, a better system of education than our own—but improved education tends to excite in them political aspirations for which their minds were too dull and their vision too limited before. We shall of course abolish the Irish Church Establishment—but when Protestant ascendancy shall have been swept away, the Protestants will then become Irishmen—possibly, as they were in the days of Swift and of the Volunteers, the most seditious Irishmen of all. We may hold down a dependency by force, in Russian and Austrian fashion—but force will never make the hearts of two nations one, especially when they are divided by the sea.

Mr. Goldwin Smith suggests the necessity of "some decided measure of provisional decentralisation which shall make Dublin really the capital of Ireland, and render it possible for an Irishman to be a patriot without being a rebel." It will be for far-seeing constructive statesmanship to effect this without dissolving the Union, or shutting out the hope of a perfect incorporation of Ireland with the rest of the United Kingdom in the end. In the spirit of this policy Mr. Smith would say "in answer to the question, 'What is to be done with the property of the Irish Establishment?' that which seems good to its rightful owners, the Irish people."

I wish it were not extravagant to hope that for the consideration of the great Irish question a short Parliament might for once be held in Ireland. In no other way, I fear, will the bulk of our legislators thoroughly get rid of the notions fixed in the minds of so many of them by their favourite journals and their favourite authors about "the incorrigible vices of the Irish," and "the Irish bog fed from the perennial springs of Irish character," which, though they lead them to no intentional tyranny, do cloud their vision, and prevent their seeing the true cure. Let them be placed while they deliberate in the midst of that people so graceful, intelligent, and attractive in spite of its misery and squalour, so capable of great virtues, as well as, unhappily, of great crimes, with the speaking monuments of Irish history, the torturing places of former tyranny, and the palaces of former jobbery around them, and perhaps their hearts, and with their hearts their eyes, might be opened, and by an effort of the wisdom of which right sympathy is so large a part, they might avert from us the dark omen of the blood which is shed this day.

We trust it is not Quixotic to indulge a hope that a reformed Parliament may follow this advice, in spirit, if not in letter—and that a genuine effort will be made to approach Ireland on that side of her national character which is most open to favourable impression. It surely ought not to be impracticable to kindle the fire of honest patriotism in the bosom of the Irish people, or to evoke sentiments which will extinguish chronic disaffection. "Once get rid of this deadly international hatred, and there will be hope of real union in the future."

#### THE PROPOSED CONFERENCE ON THE ROMAN QUESTION.

It is easy to believe that the Emperor Napoleon is quite sincere in desiring to obtain a final solution of the Roman difficulty by means of a Conference of the European Powers, and it is as easy to understand the objections of the several Governments to take part in a diplomatic assembly, the purpose of which, beyond reconciling the conflicting claims of the Pope and the King of Italy, has not been defined. Napoleon III. has saved the Sovereign Pontiff, but has made Italy ungovernable. Events have proved that the September Convention is an intolerable hardship to the Government of Florence, and that it cannot be made to answer the purpose for which it was imposed on Italy. If the Emperor were not in fear of the French

priests, he might, as the deliverer of the Pope, enforce the terms of an arrangement on the Vatican. He has effectually got rid of the peril to himself, and the chances of a revolution in Italy, by the rout of the Garibaldians. But the original difficulty remains, and the Emperor seems to want the authority of international opinion to surmount it. "For us," he says, "the Convention of the 15th of September exists so long as it is not replaced by a new International Act." Italy demands that there shall not be a temporal sovereignty in her midst which she is called upon to protect, while the Prince of Rome in his capacity of Pontiff claims to denounce and set at naught the decrees of her Government. The Pope claims that he shall not be despoiled of his hereditary dominions to gratify the aspirations of a neighbouring people, and resolutely refuses to listen to any compromise which will impair his rights as a temporal sovereign.

It was on the 9th of November that the French Government issued their invitation to the other Powers of Europe in a circular which has now been published. That document alleges that though "Italy is no longer a direct source of discussion and conflict," "she may, as long as her position and that of the Holy See shall not have attracted the serious attention of all, become a source of trouble and serious anxiety." "This situation," it is further said, "does not concern the general tranquillity only, but also the religious and moral sentiments of the various Catholic populations." The several European Governments are therefore invited to meet in Conference "to examine these grave questions," and "by a calm and attentive study of facts" to "find the basis of a work of which we must not at present attempt to define the limits or prejudge the results." Vague as is this invitation, it is said to have been accepted by most of the Powers to which it was addressed, including Russia and Austria. *La France* further says that the adhesion of Prussia is considered certain, and that of England probable. Such assent cannot have been given without the several Governments, or the chief of them, having received some definite clue to the proposals which the Imperial Government are prepared to submit to the Conference.

We are not left wholly in the dark as to the programme which Napoleon III. would desire to see accepted as a settlement of the Roman question. It is stated from Berlin that the Prussian Government have been confidentially informed that if Italy abandons the idea of making Rome her capital, there will, perhaps, be a chance of her annexing a portion of the Papal provinces. It does not appear that the Italian Government has yet consented to surrender their pretensions, though they have informally accepted the proposal to be represented at the Conference. The Holy See also agrees to take part in the assembly; but while apparently willing to abandon its legal claim to the provinces already annexed to Italy, it demands a guarantee of its present possessions, and absolutely refuses to listen to any further claims on the part of her great neighbour. At the same time, Pius IX., who regards himself as bound by his oath, "considers it by no means impossible that his successor should enter into negotiations with the Italian Kingdom." This is indeed a great concession, inasmuch as it is a virtual abandonment of the *non possumus* principle.

Unless the French papers are, for some mysterious purpose, throwing dust in the eyes of Europe, there seems to be considerable probability that the proposed Conference will meet, and that a great effort will be made to bring about a compromise between Italy and Rome. It may not absolutely succeed for the time, but the discussions may assist in pointing out the path to an ultimate solution of the question. We cannot suppose that Napoleon III. would so pertinaciously urge his project on the Governments of Europe unless he had some reason to hope for success. There is no doubt that Austria will back him up in the suggestion of any reasonable compromise, and that in any proposal to hand over to Italy the Roman provinces he will be supported by Russia, and perhaps by Prussia.

Some definite understanding, if not a final settlement, is absolutely essential to the future welfare of Italy. That country is being ruined by her present state of unsettlement, and by aspirations which weaken her Government and prevent her people from settling down to the work of internal organisation and improvement. They may ardently desire to have Rome for their capital, but the late deplorable events have, at least, made it doubtful whether the Romans are ambitious of becoming Italian citizens. They regard themselves, says Mr. Arthur Arnold, writing from Florence, "as the possessors of a unique exhibition, by



which they live, which draws visitors from every quarter of the globe, and especially from wealthy England and the United States of America. They ask themselves, What if this city, eternal in its majestic monuments, the beloved haunt of dilettanti of all nations, should lose its high priest, and with him all the stately ceremonies which his presence occasions? What if the Pope should obstinately fly from the extended arms of Italy as they attempted to close around him, and the monumental calm of Rome should be agitated by the vulgar noise and the incongruities of a modern capital? If all these things were to happen, is it certain that the show would pay so well as it does at present? Thus the Romans of 1867 meditate and respond to the invitation of Italy with a cry of "Great is Diana of the Ephesians."

If then the Romans, destitute of national patriotism, prefer their own interests, the Italians might reasonably forego a demand which they have no moral right to prefer. The temporal power of the Papacy is doomed, and was gone in principle as soon as Italian unity became a reality. It may be better for the subjects of Victor Emmanuel, especially in relation to their spiritual emancipation, that the secular authority should be undermined by the advancing tide of civilisation rather than destroyed by a violent catastrophe. By grasping at the shadow, they are in imminent danger of losing the substance. The city of priests is not the best school for modern statesmanship; and Rome as she is could never reflect the new life of the Italian nation, or gratify more than a sentimental longing. If the Conference should succeed in putting an end to the fatal question which is consuming the vital energies of Italy, and in paving the way for an ultimate settlement of the Roman question, it will be the greatest diplomatic triumph which has ever been achieved by the French Emperor, and will remove the last great stumbling block to the quiet progress of Italy, and the pacification of Europe.

#### "SOMETHING MUST BE DONE."

Men are seldom in a less enviable plight than when they feel driven to express themselves in the above phrase. It matters very little on which of the words composing it the emphasis is placed—the moral indications of the passage remain the same. "Something must be done," does not vary so much from "something must be done," nor, indeed, from "something must be done," as to denote a different attitude of the will in the speaker. No doubt, there is a perceptible shade of difference in the strict sense of the words according to the stress placed upon either of them; but, wherever it may be placed, they tell the same tale. They represent, not resolution, but irresolution; not a determination to reduce the speculative to the practical, but a humiliating confession that how that is to be accomplished the speaker cannot, for the life of him, discern; not a concentration of purpose, but a forced admission that no definite purpose has been formed. When people in authority, or upon whom special responsibility is understood to rest, are reduced to such straits that they allow this phrase to escape them, it may be safely inferred that, with regard to the particular evil to be remedied, respecting which they thus express themselves, they are, for the time being, hopelessly adrift, without oars, sail, rudder, or compass—in other words, it is but a form of saying they know not what on earth to do.

We believe it was Lord Melbourne who pointed out that no state of public opinion in the political world needed to be more suspiciously watched than that which could only utter itself in this very helpless and indefinite manner. We agree with him—at least to a very considerable extent. When men in general can see their way no further than to the conclusion that "something must be done," it is tolerably clear that they have not as yet got hold of any clue to the practical solution of the problem before them. They have become aware, no doubt, of a great, and, it may be, a growing evil—they are quite sensible of the difficulties which must be encountered in every direct attempt at removing it—they can discover no reason in the nature of things why it should continue to exist, but they are also equally at a loss to decide how it may be best removed—and so they make up their minds that something must be done. Now, in relation to many things, this is a mistake, and it frequently turns out to be a mistake pregnant with mischievous consequences. It compels weak statesmen to "take a leap in the dark." It very often sets men upon doing the very worst thing that can be done, simply because necessity of action of some sort is forced upon them in reference to matters in which no one can clearly say what sort of action is required.

Half the self-defeating meddlesomeness of paternal governments is due to this vague impression that something must be done. The phrase almost always denotes impatience with what is, conjoined with an utter inability to demonstrate the means by which what is may be changed into what should be. And hence the credit which politicians sometimes get for stirring in affairs which are plainly beyond their strength. They acquire a reputation of being practical merely on account of their forwardness to act where others get no farther than an admission that action of some kind is desirable—whereas, perhaps, the action proposed is as little suited to the requirements of the case as a stream of oil to extinguish a conflagration. The cry of "something must be done," whenever it becomes general, seldom answers any better end than that of enticing swarms of nostrum-mongers out of their obscurity, who, ten to one, only divert attention from the remedial agency, which is overlooked chiefly because it is at once modest and sensible.

But we have unwarily alighted into politics which it is our wish to keep out of this set of papers. Coming back to the ordinary matters of daily life, we may remark that the phrase which just now engages our attention implies a confession of previous neglect. People do not commonly use it unless they are conscious that something which ought to have been done has, either in ignorance, or blamefully, been left undone. "Must" is the cautionary signal that you have suffered yourself to float down the current to the extreme limit of safety, and that beyond it you must expect to meet the corrective or retributive, but, at any rate, the disagreeable, consequences of past inaction. As you sight that signal, you become aware that you have been dreaming too fondly to heed the voice of present duty. You make a tacit admission that moral obligation has not hitherto exerted upon you the force of necessity. If only things which ought to have been done had been done, you would not have been borne down so far as "must." Something or other has been left out of your plan of life which should have had a place in it. Either your observation has been at fault, or you have looked but in a single direction, or you have been intent only upon one object, and that an insufficient one, or you have cultivated only one side of your nature—at all events, now, if not before, you become cognisant of some foregoing negligence which has to be atoned for by unexpected action. It may be that you have been dodging a plain duty, and are caught at last. It may be that you have only persisted in putting off to a more convenient season what you had no inclination to perform. But when you feel compelled to say "something must be done," you leave it to be inferred that matters which should have occupied timely notice have been permitted to run up arrears against you, and the sudden appearance of the bailiff startles you into a confession that you have run into debt.

"Something must be done," but what? The very cast of the language implies that the speaker has no distinct notion of the kind and method of action which the exigency demands. And this, it may be observed, is the almost inevitable consequence of letting matters of moral obligation drift until conscience is pulled up by some overbearing necessity. In such cases, we commonly find that we have got out of our bearings, and we are quite at a loss to determine the point of the compass towards which we should steer. We resemble one who has penetrated far into a pathless forest and has lost himself, who is uncertain whether he should turn to the right or to the left, whether he should move forwards or return backwards, and who is certain of but one thing—namely, that it will not do for him to stay where he is. His perplexity and peril arise out of his previous neglect of obvious precautions. Had he been at the pains of leaving behind him at convenient distances some reminiscence of the way he had come, he would have known in his direct extremity what remained for him to do. The past would thus have shed light upon the present. So, in our course through life, there is no safety but in the resolute discharge of the duties of the day within the day. We cannot omit for any long period what the day requires without exposing ourselves to the liability of getting clean out of our reckonings, and, when the conviction flashes upon us that something must be done, being wholly incompetent to determine what.

"Something must be done." We are all too apt to muse, and dream and brood, and—let things take their course. We most of us content ourselves with forming magnificent plans, or with criticising the plans of other people, in place of girding ourselves, and going forth to the kind of action which lies nearest to hand. If everybody would but do some-

thing, however homely and unpretending in its character, instead of thinking about grand and impracticable designs, the world would seldom hear the phrase upon which we are commenting. We lose ourselves in generalities. It is all very well, for instance, to nourish within ourselves a desire to extinguish poverty, or alleviate suffering, or rescue the fallen—but it is still better to find out some one poor family, or patient, or sinner, and to expend such energy, sympathy, care and time and money as we have to expend in this way upon individual cases lying within our reach. And so with regard to all the social responsibilities of life. What is wanted is that each one should do what each one can do—that every aim should be distinctly defined, and every effort practical. We have but little faith in paper plans for great social ameliorations—we have strong faith in individual action. Think what might result if everybody who professes his or her conviction that something must be done would but set about doing something on however modest a scale. And this, after all, is God's plan—for things would not be just as they are, but for their aptness to elicit, exercise, train and mature individual character. Each of us would do well to bear this in mind, and when the common cry around us is that something must be done, each of us, leaving others to act upon their own responsibility, should make it our business to deserve the commendation, "He has done what he could."

### Correspondence.

#### CONGREGATIONALISM AND SACERDOTALISM. To the Editor of the Nonconformist.

DEAR SIR,—In reply to your correspondent, "Laiens," I may state that in the church to which I belong many of his suggestions have been carried out, to the great benefit of both pastor and people. For instance, we have lately elected as minister a student from one of our colleges, a thoroughly educated man, and B.A. of the London University; but he has never been "ordained," nor, I think, is he ever likely to be. After his election we held a "recognition" service, when the neighbouring ministers and their people met us, and we passed a social evening together, with perhaps as much profit as though we had attended a long ordination service. In regard to the other points in question, one or two of our members have frequently conducted the introductory part of the service, and, in the absence of the minister, preached the sermon as well. At the Lord's Supper, the pastor, when present, presides, but invariably calls upon two or three of the members to engage in prayer. Should he be from home on the day when the ordinance is regularly observed, whoever fills the pulpit, be he layman or cleric, presides at the Lord's table. In regard to other duties generally taken by the pastoral office, one of our members has presided at the solemnisation of matrimony, and the couple so joined have enjoyed as much felicity as though they had been united by the Archbishop of Canterbury himself. The ordinance of baptism (administered by us to believers only) has frequently been so administered by laymen. The question then arises, Has this admixture of the lay and cleric elements tended to lower the latter? Have the ministers been unhappy in regard to their status among the people? Quite the reverse. Since my membership we have had three pastors, all of whom have lived in unbroken harmony with their flock, the one who last left us making this remark, "I have had other churches, and been happy with them, but I have never had a tithe of the happiness I have enjoyed with you." Trusting these practical proofs of the utility of the suggestions of "Laiens" may tend to their wider adoption,

I am, dear Sir, yours truly,

E. J. W.

#### To the Editor of the Nonconformist.

SIR,—I concur with those of your correspondents who think that the laity are themselves, to a great extent responsible for that position of inferiority in which they are placed in regard to the conduct of public worship, and, generally, to the discharge of public duties of a religious character. They may be surprised at the statement, but a little reflection will suggest numerous illustrations of its accuracy.

I know a congregation in connection with which it was proposed to have a Sunday afternoon service; and, when the leading men were consulted, and the question arose by whom was the service to be conducted, when it was not taken by the minister? one official veteran gravely expressed the hope that "he should never see a layman in that pulpit," and some others concurred in his objection. That was done without waiting for any one from the minister, who would, in fact, have been glad to have called the lay element in the church into requisition on the occasion.

Then, do we not all know that, if prayer has to be offered at a committee, or a blessing to be asked at a meal, whether public or private; or if speeches have to be delivered at a meeting, the first thing to be done is to look round for a minister, that he may be the officiating



party, though there may be present plenty of laymen as competent for the discharge of the duty, and some of whom would, perhaps, be able to bring to it more of feeling or of freshness?

Why should the sittings of the Congregational and Baptist Unions always be presided over by ministers? They are not exclusively ministerial assemblies, and the laity have to support the Unions by both their money and their personal services. There is no layman more used, or honoured, by the Congregational body than Mr. Morley, who takes chairs at ordinary congregational meetings, and lays innumerable Congregational chapel foundation-stones; but yet, I suppose that, were it proposed that he should preside at the annual and autumnal meetings of the Congregational Union, there would be such a flattering in the ministerial dovecote as would scare even the bold innovator who suggested it. Yet it would require very great ingenuity to make out a plausible case for the perpetuation of the present exclusive system.

Some of the causes which have led to the state of things described by your correspondents are of a character which one is not disposed severely to reprobate. Notwithstanding that State-Churchmen commonly suppose that Dissenting ministers are tyrannised over by their congregations, the truth is, that Dissenting congregations mostly hold their ministers in such respect that they willingly accord to them a position and privileges to which they are not really entitled. But the mistake in this matter has proved to be mischievous for both parties; since it turns the heads of the weaker members of the ministerial body and exhausts the rest, while it incapacitates the laity for doing their proper work.

One of the many cries of the Episcopalian clergy in the present day is for "lay help"; and the difficulties in the way of obtaining it are of a two-fold character. The legal system of the Establishment has left no place for the laity, and, as a result, the Episcopalian laity are, as a rule, unfit to occupy a place, even if one were found for them. We, however, glory in the fact, that we are hampered by no legalism, and that, in regard to times and places, modes and instruments, we can adapt all our work to the changes and the wants of the passing day. But we have our traditions and our conventionalisms, which are as strong as legal fetters—nay, stronger, because they are readily acquiesced in, and seem to receive fresh sanction from the support accorded to them by successive generations.

These will not be abandoned or modified, except as the result of conviction and of conscience; and it is because the searching yet temperate discussion of the whole question, by both ministers and laymen, is likely to bring about much needed changes, that I rejoice at the space lately afforded to it in your columns.

I am, &c.,

A WORKING CHURCH MEMBER.

To the Editor of the Nonconformist.

DEAR SIR,—The concluding paragraph in the letter of "Vox Populi" induces me to offer a leaf from the chapter of my experience and observation on the subject of "Congregationalism, &c."

In the district in which I reside there are a number of "Independent churches" within a radius of some six or seven miles. A band of "lay preachers," members of one or other of these churches, formed themselves into a "society" a good many years since, for the purpose of carrying the Gospel, from Sabbath to Sabbath, into the surrounding villages. During my connection with this "society" for a number of years, I have seen much to confirm the statements made by "Vox Populi," "Laicus," "P." as to "deficiency," "petty jealousy," "priestly isolation," "professional sentiment," "priestism," &c., on the part of "ministers" and "members" both, and have been pained not unfrequently by the manifestation of "jealousy" and the "priestly" spirit in the conduct of some of the "ministers" towards the "lay preachers." Although men who, by their piety, intelligence, and self-sacrificing labours, were entitled to sympathy and co-operation, they have been treated with cold indifference and neglect. I have known one of these ministers take his own deacon to task, and tell him "he thought he was not in the path of duty, and would find it difficult to show Scriptural warrant for his practice in going out to preach in the villages." I have heard another say, "that when a man commenced preaching he was good for nothing else afterwards." Young men of great promise have left our churches, and gone over to the Methodists, because they felt they were studiously discouraged and restrained; and others, although admiring our system of "church polity, &c.," would not venture to join our congregations, to be brought into immediate contact with such a freezing element. The leading idea with some of the "ministers" has apparently been, that all the energy, zeal, and talent within the range of their respective churches must perforce be concentrated upon efforts within the area of their own respective "ministrations," and that it was a great mistake to permit any portion of their "staff" to be drafted off to evangelistic work in the villages—or, indeed, anywhere outside the limited circle of their own pastoral operations.

The effect of this "conservative" system has tended to blight the spirit of *Christian enterprise*. Notwithstanding the extraordinary increase of the population in this district, the size of our congregations and

the numbers of our church members are but about the same now as they were a quarter of a century ago. Happily, the "policy" of the past is now, I trust, coming to be seen as a *mistaken* one, and a more liberal and wise system is gradually coming into operation. It is with me a deep, settled conviction, which years and observation intensify, that the more the "missionary evangelistic" spirit is cultivated, the more vigorous and healthy will the condition of the Christian Church itself become; and that the more the "minister" lays himself out to foster that spirit, by assisting in the development and culture of the varied gifts and talents he may discover amongst his people, especially in the young members of his church, the more effectively will he multiply all the available forces at his command, and strengthen his own individual power to carry out the great work which he has undertaken to perform.

We are apt too much to overlook the real objects of Christian fellowship and the aim of a "Christian Church." It is not simply a "garden of delights," where spiritual refreshment and pleasure and ease are to be found and sought continually. Rather must the "Christian" at present regard himself as a *labourer* in the garden, or the field, or the uncultivated waste; as a soldier in the Lord's army, willing to do the work for which he may be best fitted, whatever that may be. The question so regarded makes the "minister" commander-in-chief; all subordinate officers take their various positions down to the rank and file; each one active and intent upon the performance of duty.

The wretched "jealousy" (too sadly true) alluded to by "Vox Populi" could scarcely exist if the "minister," as the acknowledged leader of the "church," would, as far as possible, seek to train, encourage, and direct to its legitimate use and work, whether within or outside the boundary of his own church, every variety of talent and power which, in the members of his flock, he could lay under tribute; in his breast "jealousy" in such case could find no abiding-place, and his people, taking their "cue" from him, stimulated by his example, shamed by his spirit, would learn to love, esteem, and encourage one another each for his "own work's sake."

A word or two in reference to the phrase, "the call to the ministry." I have sometimes seen these "calls" rejected by young men, not because the scope for usefulness was not large enough, but because there would be hard work and small pay, although in all other respects the sphere was ample, and full of promise to any man of thoroughly apostolic spirit. That has appeared to be the most "divine (?) call" which has afforded an opening to a wealthy church and a handsome salary. I am not insensible to the sacrifices which men of education and great ability often make to enter, and even to remain at the work of, the ministry. But in all cases, when the "office" has been accepted, its duties should be earnestly performed.

A true man of business will use the utmost effort to secure success; he will not simply wait for customers, he will use persuasion, skill, and tact to secure them, he will *canvas* and invite patronage. In like manner, God expects and has promised to bless abundantly all honest, faithful effort and work in His cause,—and this He has often done.

I am, dear Sir, yours, &c.,

T. B.

To the Editor of the Nonconformist.

SIR,—As you have not intimated that your columns are closed to any further communications on "Congregationalism and Sacerdotalism," I wish to say a very few words on the letter of "Laicus" in your last. "Laicus" says, "that this letter is written to stimulate discussion on a subject entirely tabooed in Congregational assemblies, though it engages the attention of nine out of every ten educated and intelligent lay members of both Independent and Baptist churches." He also tells us that the ministers govern their flocks and the denomination to which they belong. "The pulpit is theirs; the Lord's table is theirs; the tea-meeting is theirs; union assemblies are theirs; the magazines are theirs. The laity dare not (in public) question their statements or dispute their conclusions. We must accept what they tell us, and be thankful,"—and much to the same effect. Now, if this is true, or anything near the truth, then the ministers of the Congregational churches are a set of imperious tyrants, and their members, including the "nine out of every ten of the educated and intelligent," are a lot of craven-hearted, priest-ridden cowards. The best that can be said of this is that it is impartial as respects both classes, which I am sorry to say "Laicus" sometimes is not. "Laicus" charges me with "attacking his weakest position, ignoring his strongest, and seeming to miss to a large extent the drift of his argument." But he does not specify any of his positions which I ignore, or any of his arguments the drift of which I seem to miss. True, he says that I pass over what he had said about the Communion service. But, in the first place, he gives this only as an "illustration of the ignoring of Congregational principles"; and, in the second, I did not "very discreetly pass it over," but specified it, along with the charge of monopolising the pulpit, as the whole gist of his complaint against "the drift of our church organisations."

"Laicus" then returns to the charge concerning the ordination of ministers. On this point he takes up two positions: first, that my admission "that some of the pastors of our churches are mistaken in supposing that

they have a 'Divine call,' is fatal to the theory of the ordination service as commonly observed." And, second, that this service "is intelligible and rational only if we accept the Apostolical succession dogma." These statements, I must say, fully bear out what "Laicus" says about "having no taste for dialectics." The fact is, it seems pretty evident that "Laicus" has no very clear and definite idea of what ordination, as commonly observed by Congregationalists, does mean. According to the theory of Apostolical succession, it means that the person ordained receives in *acts* authority to perform the functions of a clergyman or priest, and special supernatural qualifications for performing these functions. But only those have power to ordain who have derived it in a direct line from the Apostles, and consequently no one has either the right to perform these functions or the necessary qualifications who has not been so ordained. No; it is clear that no Independent minister does, or can, hold this theory of ordination; and it is equally clear that it may be an "intelligible and rational service," even if this theory is false,—it is so, when it is what I believe it is generally understood to be, "a fraternal and moral sanction of a relationship already formed," and a recognition of the qualifications—intellectual and moral, but especially moral—for the performance of the duties of that relationship, both on the part of the minister and the church. The only difference between "ordination," as commonly observed among Congregationalists, is that between "the laying on of hands and shaking hands," which is mere matter of form, and, as such, a matter of taste. It is clear that my concession, that some pastors are mistaken in supposing that they have a "Divine call," is no more fatal to this theory of the ordination service, than is the fact, that both minister and church, and it may be many others, have been mistaken in supposing that they have been Divinely directed in forming this relationship in answer to prayer, is fatal to the doctrine of the efficacy of prayer. My purpose in my first letter was to say that "Laicus" was so little opposed to ordination that it seemed not worth while wasting words on the subject. But by some mistake, either on my part or the printer's, the word "little" was left out, and this is some excuse for "Laicus" missing somewhat the drift of my remarks on this subject. But how creditably to account for his saying, as he does, that I defend ordination "because it is a general custom," I am at a loss to understand, except on the supposition that he is gifted with a very ardent imagination.

"Laicus" alleges that "if your space permitted, it would be easy to show that my attempted analogy between a Congregational minister and a shoemaker is irrelevant." I think that the space which he does occupy would have been occupied to much better purpose in trying to prove even this irrelevancy of my attempted analogy, than with a flood of words which prove nothing—at least nothing relevant to the point under discussion. At all events, "Laicus" cannot complain of my attempted analogy, that it savours so much of the sacerdotal as does his own reply. I hold that the appointment of ministers to distinct functions, and to occupy his distinct sphere, to which "Laicus" "does not object," can be fully justified, because "in a Congregational church, as elsewhere, you must have order and a division of labour," as "Laicus" very sensibly remarks. And even if it is true, as I believe it is, that the Christian ministry is a Divinely appointed institution, I would maintain that this is, at least, one reason for its appointment by Him who is the God of order and not of confusion. But the great complaint of "Laicus" is now what it was before, that laymen are excluded from the pulpit. He admits, however, that the ministers are "not alone to blame" for this, but that "the laity also resist the better impulses and enlightened plans of their pastors." Well, perhaps if these laity had the opportunity they might be able to give reasons for their choice not altogether contemptible; at all events, reasons other than their deference for the "sacerdotal idea." At the same time, priest-ridden as the laity is, I am fully convinced that if either Mr. Morley or Mr. Jupe were to indicate their willingness to occupy the pulpit, they would very speedily get this opportunity of filling up all their Sundays in that way. In speaking of the usage according to which "the minister alone opens his lips at the Communion Service," "Laicus" is very pathetic about the "exhaustion caused to the jaded pastor" by this half-hour's speaking once a month. (*O sic si omnia.*) But here, again, "Laicus," in the first place, exaggerates the facts, unintentionally I believe. For this is a rule to which there are many exceptions, as the writer knows from a very considerable experience. Again, there are many reasons why this should be a rule "apart from the belief that the minister discharges a priest's functions." "Laicus" himself admits that "of course it is the proper office of the minister to preside on these occasions," and he will admit that there is no service in respect to which it is more important (according to Scripture) that *propriety* should be observed. And when we remember how much men are influenced by precedents in matters of this kind, it is easy to see how sensible men should adhere, perhaps too closely, to a rule which it must be admitted is a useful check against violations of propriety.

I do not deny that the leaven of Sacerdotalism exists in Congregational Churches, or that it permeates the views of their members concerning the ministry, and concerning the significance of all Christian



ordinances. The tendency of Sacerdotalism is inherent in human nature, and the circumstances and influences under which the religious character, even of members of Congregational churches, is formed, are such as preclude the possibility that they should be free from this element; and the same thing may be said concerning Congregational ministers and the "professional sentiment." But I deny that this implies that the "sacerdotal idea is involved in the ordination service as commonly observed," or in the usage according to which ministers only occupy the pulpit, and preside at the Communion service, or that those usages necessarily tend to foster it.

"Laicus" propounds some of the most curious doctrines on the subject of ministerial responsibility that I ever heard of. He admits that it is a matter of general complaint among ministers that they cannot get their members to help in doing God's work. But he asks, "Does it not occur to me that there must be some lack of power in the pulpit when such is the case?" And, again, he says, "If our ministers were what they should be, they ought to be able to make all these qualities (the piety, gifts, and graces of members) available for God's service." Now, let "Laicus" stick to the point. He complains, first, that talented laymen can get no scope for the exercise of their talents in the church. Then, when I call his attention to the undeniable fact that there is a general complaint that laymen cannot be induced to do this work, he replies, "Yes, but if ministers were what they should be, they would make them do it. The fault is not with the laity, but with the clergy." Does not "Laicus" think that this answer, besides being irrelevant, is a little too hard on the "jaded pastors"? Does he not think that it is scarcely fair to blame them for not doing what he himself says they lack the power to do? Does he not see that the fact that "our ministers are not what they should be, that there is a lack of power in the pulpit," instead of being a valid excuse for our members for not putting their talents at the disposal of the pulpit, is an additional obligation on them to do so? Since so many elect to employ their superior gifts in criticising the ministers, it may well be asked, in the language of "Laicus," "Can it be said that our churches are sound inside?" "Laicus" also informs us that "it is notorious that an ever-increasing number of pious, zealous, and intelligent laymen all over the country, elect to remain outside the Church, and carry their piety, zeal, and energy into other and more independent fields of action." Where in all the world are these fields?

Sir, as I shall not be likely to return to this subject, at least in controversy with "Laicus," allow me a word on the general question. There is no one who has more contempt for both the "sacerdotal idea" and the "professional sentiment" than I have; and indeed few have a lower estimate of the personal qualities of the ministerial body. But, at the same time, I think there is a good deal of irrelevant nonsense written and spoken in the present day on the whole subject. To this category, in my opinion, belongs much of what is said to the effect that the press is superseding the pulpit as an instrument of popular religious instruction. I also think that there is prevalent an utterly false idea of what constitutes ministerial success, and also as to the qualities necessary in order to the achievement of this success. The consequence is that many of the members of churches, like "Laicus," entertain entirely wrong views on the merits and efficiency of ministers, and speak and act towards them in such a manner as not only inflicts unnecessary suffering, but what is far worse, hinders their usefulness and retards the progress of God's work.

I am,  
ONE WHO IS "NOT EQUAL TO THE  
RESPONSIBLE SPHERE IN WHICH HE  
IS PLACED."

To the Editor of the Nonconformist.

SIR,—I have felt deeply interested in the several letters you have inserted, during the past month, on sacerdotalism. It is a subject which has been much on my mind for years past, and I sincerely hope some good will come of the present discussion. I willingly admit that a considerable portion of the sin lies at the door of our churches, particularly the females. Still there is good reason to believe that the case would have been far different had our ministers, instead of encouraging the feeling, boldly insisted on the responsibility resting upon each one who has the ability, to preach the Gospel to his fellow men. It might perhaps be difficult exactly to apportion the amount of blame due to each party, but it is a lamentable fact that the duty has been sadly neglected.

There is another phase of the question which has not, I believe, yet been noticed, and which cannot be laid to the account of the people. I refer to the way in which what is generally called "the Benediction" is pronounced at the close of our usual services. This may be said by some persons to be a small matter, still a straw will serve to show the direction of the tide. When the pronouncing of the Benediction, however, is accompanied by the elevation of both hands to their highest pitch, with the full flow of the sleeves, the minister saying, "The grace of the Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit, be with you all," it then becomes more like a balloon, which unmistakably

proves which way the wind blows. I have been grieved on witnessing such scenes, and even at the Lord's table, too, where all ought to be considered equal, and have asked myself, What ideas can such men entertain of their own position? Will they be so good as to inform us from whence they derive their supposed authority for such an assumption? Until that information is given, I must continue to hide my head in shame, if not in disgust. I heard of one lately who said to his people, "I pronounce the blessing upon you at the close of evening service, but I wonder whether any of you carry it beyond the door"! It is assuredly unnecessary to go to the Ritualists in order to find sacerdotalism.

AN OLD OBSERVER.

November 23.

#### SPIRITUAL HELP FOR THE EAST OF LONDON. To the Editor of the Nonconformist.

MR. EDITOR,—Will you allow us the opportunity of bespeaking the attention of your readers to a subject of considerable importance, as affecting the spiritual necessities of the East of London. It is with no small pain that we obtrude the condition of these Eastern parts on the notice of the public; but we should be unfaithful to the position in which God has placed us if we kept silence.

The East London Congregational Association was formed in 1861, as a branch of the London Congregational Association, and till the end of last year received the greater part of its support from the parent society. Finding at that period that the parent society was unable to continue its work in the East, our late lamented friend, Mr. Scrutton, and Mr. Kennedy, waited on Mr. S. Morley to confer with him as to the future. Mr. Morley, with his usual generosity, offered to pay one-half of the 500*l.* required to support our labours in 1867. Towards the other 250*l.*, we have received 50*l.* from the late Mr. Scrutton, 20*l.* from Mr. Remington Mills, 5*l.* from Mr. Henry Wright, and 2*l.* 2*s.* from Mr. Henry Rutt, with local subscriptions and collections, amounting in all to 135*l.* Including an old balance against us, we have to provide 150*l.* to clear our way in the end of this year. Mr. Morley has kindly promised to repeat his contribution of 250*l.* for 1868; and we shall require at least 100*l.* from friends beyond our own circle, to raise a corresponding sum of 250*l.*

We have now five Evangelists and a Bible-woman at work in Wapping, Ratcliffe, Poplar, Mile End, and the district around Wyliffe Chapel. And we cannot believe that Christian brethren in more favoured localities will allow us to discharge any of them. Their number, indeed, should at once be greatly increased. The churches in the East, considering their capabilities and circumstances, with their many local labours and burdens, can scarcely be expected to do much more than they do. It is but right to say that the church in Stepney Meeting-house receives no help from this association, but supports two missionaries of its own, and at the same time contributes largely to the funds of the association.

We lay this appeal with much confidence before our Christian friends throughout the metropolis, and ask (1) whether there are not individuals who could support each his own Evangelist working among the masses of the East? and (2) whether there are not churches which could support a representative Evangelist in our neighbourhood? It will give us great pleasure to communicate with individuals or churches so disposed, as well as to acknowledge any gifts, large or small, which may be remitted to us.

Yours truly,

JOHN KENNEDY, 27, Stepney-green,  
JAMES BOWREY, Hon. Sec., 18, Stepney,  
Causeway.

November 25, 1867.

#### Foreign and Colonial.

##### THE ROMAN QUESTION.

The evacuation of Rome by the French troops will probably soon be completed. Three regiments of the line, the 29th, 19th, and 59th, have received orders to leave for Civita Vecchia. If, however, we may trust a Vienna telegram, the Emperor Napoleon has informed the Austrian Cabinet that he does not intend to withdraw the whole of his army from the Papal States at present. A force will remain (in Civita Vecchia, we presume) till the Roman question is settled.

According to the *Patrie* the Pope is now willing to go into conference unconditionally. The *Temps* says the representative of his Holiness will limit his demands to a guarantee of the *status quo*, making at the same time the following declaration:—"The Holy Father must absolutely maintain his *non possumus* as regards the other demands of Italy. His Holiness is bound by his oath, but he considers it by no means impossible that his successor should enter into negotiations with the Italian kingdom." The *France* professes to know that Russia, Austria, Spain, Portugal, Belgium, Holland, Denmark, Switzerland, Bavaria, Wurtemberg, and Baden, have unreservedly assented to the Conference. The adherence of Prussia is considered certain, and that of England probable. The *Etendard* of yesterday says that the adherence of all the Powers to the Conference on the Roman question is certain. It is asserted that France has proposed that Munich

shall be selected as the seat of the Conference on the Roman question.

Garibaldi is to be released. The patriot being unwell during the last few days, the Government immediately sent Professors Zanetti and Chinozzi to visit him. They found him somewhat improved, but declared that the health of the General would suffer if he remained in that climate. In consequence of this declaration a Council of Ministers was held, at which it was decided that Garibaldi should be transferred without delay to Caprera.

Brigandage has recommenced on a large scale in the Campagna and Marittima provinces.

The Pope is sending back all his Garibaldian prisoners, some 1,600. His Holiness has been slightly indisposed. A solemn funeral mass has been celebrated at the Lateran for the soldiers killed in the recent engagements. French and Pontifical officers were present on the occasion.

A correspondent of the *Times* reports the following singular incident from Rome:—"On the 10th inst., the Pope visited the hospital where lay some of the wounded Garibaldians, among others Count Colloredo, of Udine, and young Cairoli. He approached the latter and addressed to him a few words of consolation. Cairoli replied in a tone of bitter reproach, and told the Pope some hard and unpleasant truths. Before the Pope left the hospital, however, he sent after him to express regret, saying that he was exasperated by the memory of his brother, slain before his eyes by the Pontifical troops, with circumstances, it is said, of particular cruelty. This singular interview between the Pope and the Garibaldians, and the audacious reproof administered to the head of the Church by his wounded prisoner, has excited strong interest in Rome, and has been the subject of much conversation. Cairoli has since been released."

##### FOREIGN MISCELLANY.

Lord Brougham has arrived in Paris on his way to Cannes.

It is stated that the amount to be paid by the United States for the Danish West Indies is 14,000,000 dollars in gold.

Mr. James A. Seddon, Secretary of War for the late Confederate Government, has been pardoned by the President.

It is stated in an American letter, that in Massachusetts the prohibitory liquor laws, which have been in force fourteen years, will be repealed as soon as the Legislature meets.

Captain Hall, the Arctic explorer, has advised his friends in New York that he will winter at Repulse Bay, and in April next will start with eight men for King William's Land on his search for Sir John Franklin.

M. Pinard, who has replaced M. de Lavalette in the French Ministry, is said to be a remarkable orator, and to be well known for his attachment to the Church of Rome and his strenuous support of the temporal power of the Pope.

THE DUKE OF EDINBURGH left Simon's Bay on the 2nd October for Australia. His lengthened stay seemed to have passed off as agreeably to himself as it evidently was to the Cape people. The prince during his stay mingled freely amongst all classes, and paid private as well as public visits to institutions.

THE FRENCH ARMY.—In the French blue-book, just published, the following is given as the effective of the Imperial troops:—"The active army of France on the 1st October, 1867, the date of the last returns that have reached the Minister of War, consisted of 358,769 men in the interior, and 65,263 in Algeria; making a total of 424,032. But from that number is to be deducted about 40,000 on leave, which reduces the force to 384,032. At the same date the figures for the reserve were 226,466. The general total of the active army is therefore 650,498."

MR. SPEAKER IN THE WILDERNESS.—The Speaker of the Legislative Assembly of Natal, Mr. Macfarlane, went into the Transvaal Republic on business after the last recess, and when the House reassembled was not forthcoming, and, in fact, did not present himself until the 23rd of September, when the Assembly had been some weeks in session. On taking his seat he explained that his arrival had been delayed by the want of grass, the death of his cattle, and other difficulties incidental to travel in South African wildernesses. A bill was passed legalising all acts done by the Deputy-Speaker.

DR. LIVINGSTONE.—A message from her Majesty's Consul at Zanzibar, dated 28th September, states that reliable information had been received there of Dr. Livingstone having been, seven months previously, at Marunga, on his journey to the north-east, passing to the west of Lake Tanganyika. The message adds that Mr. Churchill was about to proceed to the coast to obtain further information. It will be observed that the message states positively that Dr. Livingstone, not merely a white man, was at Marunga at the date mentioned, and as the reported murder of the distinguished traveller was said by the Johanna men to have taken place in August, 1866, there is good reason for believing that the hopes thus raised will be realised.

INDIGNATION MEETINGS IN JAMAICA.—Indignation meetings have been held by the labouring people of the parishes of St. James, Hanover, and Trelawny, for the purpose of publicly refuting the slanders of the *Colonial Standard* newspaper, which persistently charges the people with being "lazy, idle, and worthless," and with living only by plunder. The resolutions passed at both meetings were identical, and were as follows:—

1. That we have heard with surprise and disgust the charges brought against us and the class with whom we are



associated in the newspaper article just read, a portion of which is as follows:—"People have got tired of ever planting for the robber's hand to reap, and the settler, disappointed time after time in his expected returns, and seeing no means of curing the evil which kept him from enjoying the fruit of his labour, has ceased to cultivate, except on the smallest scale, and for the purpose only of his own and his family's consumption. . . . The labourer just plants a few roots in the immediate vicinity of his dwelling to serve himself and family; and even there he is sometimes robbed."

2. That this meeting, whilst acknowledging with deep regret that there are thieves and plunderers in every district of the island, and amongst every class from the highest to the lowest, would give its most emphatic denial to the whole sale, uncalculated, cruel, and malicious charges as above stated. The inhabitants of the above-named districts have for many years been large provision cultivators for their own consumption, and for general sale in the markets of the island, and are also cultivators and exporters of produce to a considerable extent; and they are not acquainted with a single instance in which any one so engaged has been obliged to give up cultivation because of depredations; and they further affirm that there is less of provision stealers now than they have known since the droughts of 1864 and 1865. And they wish the public to know that it is not the intention of the labourers in their districts to refrain from planting and cultivating the soil, but are rather determined to cultivate more largely than ever, and thus practically refute the false representations of those who are seeking to destroy their character.

3. That this meeting regrets exceedingly that a newspaper, professing to represent the labourers and upper classes of the island, should indulge in dark insinuations and falsehoods in regard to the general labouring population, because such a course is calculated to engender bad feelings between class and class, and destroy that harmony which is essential to the prosperity of the whole island.

## Parliamentary Proceedings.

### HOUSE OF LORDS.

On Thursday, no business was done, save that of receiving her Majesty's reply to the Address.

#### RITUALISM IN THE DIOCESE OF SALISBURY.

On Friday, Lord PORTMAN presented a petition, signed by 3,000 inhabitants of the diocese of Salisbury, complaining of doctrines enunciated in the charge recently delivered by the Bishop of Salisbury, and more especially of the powers which he assumed for ordained ministers and the doctrines relating to the sacrament. These doctrines, he said, had excited great apprehension in the diocese, and they were such as had never before been declared by a bishop of the Church of England.

The Bishop of SALISBURY was quite willing to go into his charge paragraph by paragraph, and was glad of the opportunity to explain the false impression which had been raised. With respect to doctrinal matters, ceremonies, confession, &c., he was prepared to adhere to and reassert all that he had stated in his charge; but there were some other points on which he wished to explain himself. He had encouraged no innovations, either in the cathedral or in any part of the diocese. Although a High Churchman, he was nothing more; and he considered that that party had done a great deal to resist the encroachments of the Church of Rome, and place the Church of England in its present position. He vindicated himself from the charges which had been brought against him, and said he believed there was room in the Church of England for both High and Low if they would exercise a little forbearance with each other. He had nothing to retract in his charge, and he should act up to his principles, believing that they were in accordance with the doctrines of the Church of England.

The Bishop of ST. DAVID'S expressed an opinion that additional and cheap ecclesiastical courts would only tend to interminable religious disputes.

Lord PORTMAN deeply regretted the declaration of the Bishop of Salisbury, which he said would greatly increase the alarm and anxiety already felt in his diocese.

The Bishop of LONDON deprecated all discussions of this kind, but said he thought it would be well to harmonise the proceedings of ecclesiastical courts with the requirements of the age. It was not likely that the Bishop of Salisbury would readily change his matured opinions, but he could bear witness to the impartiality with which he had always acted towards all classes in his diocese.

The petition was ordered to lie on the table, and the House adjourned at twenty minutes past six o'clock.

On Monday Earl GRANVILLE asked for further information respecting the Abyssinian expedition, and said it appeared that the Government, in determining that the expedition should not be sent out between July and September, had acted from information which was not in the blue book. The Earl of DERRY said he had no objection to lay on the table any further documents that might be in possession of the Government.

The Duke of MONTROSE, in reply to a question from Lord Stanley of Alderley, stated that the Peninsular and Oriental Company's first offer to renew their contract was that they should receive 600,000*l.* a year for six years, but they had agreed to accept 400,000*l.* a year for twelve years. The company was to provide additional ships; and, instead of a fortnightly mail to Bombay, there would be a weekly one.

The House adjourned at ten minutes to six o'clock.

### HOUSE OF COMMONS.

#### THE ADDRESS.

On Wednesday, the report on the Address was brought up, and some conversation ensued, in which

the conduct of Lord Stanley as Foreign Minister was eulogised by Mr. DARBY GRIFFITH, who, however, condemned the course taken by the Government of usurping the prerogative of making war. Mr. WHALLEY having spoken, Mr. MAGUIRE called attention to the case of the men under sentence of death at Manchester, and suggested that the prevailing sentiment must be against rigorous action on the part of the Crown, when it was admitted by the Crown officers subsequent to the conviction that testimony on which that conviction was founded had broken down. He also spoke with great emphasis as a Roman Catholic about recent events in Italy. Lord STANLEY declined to enter into the question raised by Mr. Maguire as to Rome, but it was not therefore to be implied that he assented to the doctrine laid down by the hon. gentleman. He was much obliged to Mr. Darby Griffith for the manner in which he had commented upon the foreign policy of the present Government. In regard to Abyssinia, he said he should be prepared to give explanation at the proper time.

Mr. McCULLAGH TORRENS introduced a bill to make provision for better dwellings for artisans and labourers in great towns, and it was read a first time.

#### THE COSTERMONGERS.

On Thursday, Mr. GATHORNE HARDY brought in a bill to modify the operation of Streets Act so far as the costermongers are concerned. The amendment would place them under police regulation, but would not otherwise interfere with them in the pursuit of their business. It was suggested by Alderman LAWRENCE that cab proprietors should also have some relief from the provisions of the Act so far as carrying a lamp in their cabs was concerned. Mr. HARDY did not see there was any hardship in their case, and therefore declined to entertain the suggestion. The bill was read a first time.

#### THE PENIAN CONVICTS.

Mr. MAGUIRE made an appeal to the Government on behalf of the Penian convicts at Manchester. He urged that the legal question which had been raised should be referred to all the judges. Sir P. O'BRIEN supported the appeal, as did also Mr. FAWCETT, who incidentally said that several members of Parliament had told him they would have signed a memorial in favour of clemency, had it not been for the unseemly proceedings of Mr. Finlen and his friends on Monday. Several other members strongly urged that the legal question should be referred to the judges. Mr. GATHORNE HARDY said he was asked to do an illegal act. The act which gave power to the judges to reserve points of law in criminal cases did away with the Royal prerogative in the matter. Mr. Justice Blackburne and Mr. Justice Mellor had, however, had the assistance of the judges in arriving at the decision to which they had come. Mr. MONTAGUS CHAMBERS argued that the Criminal Appeal Act did not override the Royal prerogative, but was simply an addition to it. Mr. GLADSTONE contended that the Act was in fact the expression of the Royal prerogative, and that, therefore, the prerogative had no other meaning than that of the Act. The ATTORNEY-GENERAL adopted this argument, and the matter dropped. Previously it had been stated by Mr. CORRY that Maguire, who had been pardoned, had been restored to the service as a marine.

On Friday, the Earl of MAYO stated, in reply to a question from Mr. Maguire, that the question of granting a charter for the Catholic University of Ireland was still under the consideration of the Government, and that when Parliament met at the ordinary time he would be able to state the decision they had come to.

On the motion for going into committee of supply, Mr. AYRTON called attention to the recent Honduras Loan, and elicited from Lord STANLEY that no new treaty of guarantee had been entered into with Honduras.

Mr. DARBY GRIFFITHS called attention to the case of a gentleman named Coventry, who, he said, was insulted at Calais on the 4th November by a French policeman. Lord STANLEY gave some explanations which showed that there was nothing serious in the affair.

Sir C. O'LOUGHLIN brought in his bill for the amendment of the law of libel.

The House adjourned at twenty-five minutes to six o'clock.

On Monday, a new writ was ordered for Thetford in the room of Mr. Baring, who has resigned his seat.

Lord STANLEY stated, in reply to Sir Thomas Lloyd, that the palace occupied by Mr. Odo Russell, the British agent at Rome, was searched by the Papal police. Mr. Russell was in Florence at the time, and on his return to Rome he demanded an explanation of Cardinal Antonelli, who stated that the police had received information that gunpowder had been placed under that and several other palaces in order to blow them up, and that it was solely with a view to save the lives and property of the occupants that the search was made. Mr. Russell considered that explanation satisfactory, and he concurred with him in that opinion.

Mr. SCLATER-BOTH stated, in reply to Mr. Candlish, that it was his intention after the recess to introduce a bill to amend, but not to consolidate, the laws for the relief of the poor.

Mr. HARDY stated, in reply to Mr. Monk, that the Government did not intend at present to bring in a bill to carry out the recommendations of the Ritual Commissioners, their report not being completed.

Lord STANLEY stated, in reply to Mr. Powell, that

some further correspondence had taken place on the subject of the disturbances in Crete, and that it would be laid on the table in a few days.

The CHANCELLOR of the EXCHEQUER stated, in reply to Mr. Layard, that it was not his intention to propose any measure for the better administration of the British Museum and other institutions connected with science and art, but that he did intend to bring in a measure of a limited description with regard to the collection in the British Museum.

Mr. HUNT stated, in reply to Sir Henry Rawlinson, that it was intended when the new contract with the Peninsular and Oriental Company came into operation to increase the postage on overland letters between England and India.

On the motion for the second reading of the Metropolitan Streets Act (1867) Amendment Bill, Mr. AYRTON objected to the power which the bill gave the police, who would have the right to determine whether costermongers should occupy particular places with their stalls; and he suggested that the bill should simply repeal the sixth section of the Act, whereby the owners of the premises would have the right restored to them of exposing goods for sale on the space in front of their houses. Mr. Labouchere, Sir G. Bowyer, Mr. Alderman Lawrence, and Mr. Locke took similar objections; after which the bill was read a second time.

Bills were introduced by Mr. MONSELL to amend the law which regulates the burials of persons in Ireland not belonging to the Established Church; by The O'CONNOR DON to extend the Industrial Schools Act to Ireland; and by Lord ROBERT MONAGU to provide for the acquisition of a site for the East London Museum.

The House adjourned at ten minutes to six o'clock.

### THE ABYSSINIAN EXPEDITION.

Intelligence from Massowah announces that more than 100 villages, including Hall (P), have tendered their services to the British expeditionary force. The tribe of the Gallas have joined Gobazya. The latter is reported to have captured Magdala.

From a letter from Zulla, under date of the 31st of October, we (*Pall Mall Gazette*) hear of the return, two days previously, of Colonel Merewether and his party from reconnoitering the country to the southward, after a severe march of 130 miles. In the country they traversed—now for the first time visited by Europeans—they found but little water, and that in wells. In parts the thermometer ranged at 110. The passes were through beds of torrents, with huge masses of rock on every side. The landing pier at Zulla, 350 yards long, was finished, and a great portion of tramway had already been laid down. We may expect, therefore, to hear of it having been completed to the foot of the mountains very shortly. Troops were arriving daily, and Annesley Bay was rapidly assuming as busy an aspect as Bombay Harbour. Of Theodore there is no intelligence, but the rebels lie between Zulla and the King, and he is virtually sovereign over but a small portion of the country now.

### THE WEST INDIA TORNADO.

The Douro, which arrived at Plymouth on Thursday, and at Southampton on the following day brings details of the disastrous hurricane which swept over St. Thomas and the adjacent islands on the 29th of October. We borrow from the *Times* a succinct summary of the terrible news:—

One disastrous feature of the West India hurricane was that it burst, as we are told, "without any preliminary warning, excepting that a short time before the blast the glass fell rapidly." But another correspondent informs us that on the morning of the 29th the weather was "very threatening," and what that betokens in the West Indies past experience might have told the masters of shipping and the inhabitants of the islands. By 11 o'clock the barometer had fallen to 27.95; the lowest reading at Caenuta during the fearful rotatory storm of October, 1864, was 28.70, but nearer the centre of the cyclone it fell to 27. The hurricane appears to have been divided as it were into two parts, and, as usual when this happens, the second storm produced the greatest wreck and disaster, for the first had weakened everything, and left vessels and habitations an easy prey to the irresistible power of the winds. To add to the horror of the scene at St. Thomas, three shocks of earthquake occurred during the height of the storm. It would have been little wonder if these appalling events had paralysed the energies of every one who had the misfortune to witness them. Some of those who had been placed in great peril did not recover from the shock for hours afterwards. An officer of the Douro tells us that the seamen rescued from the Rhone "saddly paced the deck, walking like men in a dream." The recurrence of the hurricane, combined with some other circumstances, leads us to the belief that the storm was a true cyclone, accompanied with the sudden lull which invariably accompanies the passage of the axis of the storm. The Acting Consul at St. Thomas, in his letter to us, states that the hurricane "commenced at noon with the wind 'from north-west' that it lulled about half-past one, and 'by two o'clock shifted to the south-east.' At four in the afternoon 'the fury of the elements subsided almost as suddenly as it had commenced.'" The officer of the Douro confirms the belief that the storm was a cyclone in the following statement:—"During the lull . . . the Rhone put out. She had safely passed through a rocky channel leading to the open sea, but one more point to round and she was safe, when in a moment from the S.E.—whereas previously it had blown from the N.W.—the cyclone came down upon her with even more dreadful energy than ever." St. Thomas suffered fearfully from a precisely similar storm in August, 1837, when the same sudden change in the direction of the gale was noticed, and a great destruction of property ensued.

If we compare the details of the storm at St. Thomas



we gain some slight idea of the overwhelming force which is suddenly called into action. The steamship *Wye* was putting out to sea for safety, when she was blown on to a small island and lost fifty-seven of her crew and passengers. The *Rhone*, too, was steaming seaward when she struck. A Spanish war steamer had fifteen of her crew blown off her decks by one of the sudden gusts of wind. Most of the vessels in the harbour appear to have broken away from their moorings. The wharfs along the line of shore disappeared. The streets were blocked up with the ruins of fallen houses, and still more extraordinary, but perfectly credible, circumstances are related. Houses were lifted bodily from their foundations, "and dropped down into some of the lanes running seaward out of the main street. A dining-room was carried away from the upper story of a house and deposited in a neighbouring garden. Blocks of stone were thrown about like straws, and the sides of houses were torn down. In the tropics windows are invariably fitted with strong iron or wooden bars to enable them to resist the pressure of the wind. It is not uncommon to find these bend or break even in a less violent storm than that which occurred on the 29th of last month, and at such a time they could not stand half an hour. "In one lane," we read, "were to be seen, among tons of broken wood, an anchor, several cartwheels, a piano-forte, and slabs of marble, which when the storm was at its height had been seen whirling round in the air like sheets of paper." While the storm was raging the darkness appears to have been very great, and the streets were so filled with driving rain and spray that it was impossible to distinguish objects at a greater distance than twenty yards. The terrible roaring of the wind probably unnerved the people more even than the visible signs of the mischief it wrought. The white inhabitants of the island, however, appear to have kept their courage and presence of mind, but we gather that it was not so with the coloured race. "Many of the black population," says the Acting Consul, "have behaved badly in the past few days: under other circumstances I should have considered myself warranted in asking the charitable public for assistance in their behalf. They have refused voluntary aid, and in the midst of the general distress have only consented to work upon exorbitant wages." The storm was the harbinger of good fortune to some, and so the negroes of St. Thomas appear to have accepted the hurricane of the 29th. Our sympathies are most demanded by the men engaged in the mercantile marine. The list of disasters is, in truth, a most melancholy one. Two of the ships managed to ride through the storm by cutting away their masts, and trusting to their anchors and cables. But it must have been more by good fortune than skill that they were saved, for it is expressly stated that the other ships parted their cables or broke away from their moorings. Any seaman who had time to prepare for such a tempest would undoubtedly have run out to sea, and placed no dependence on chains, cables, or anchors. Two vessels escaped by remaining at anchor with their engines working ahead. The larger number were driven ashore in confused heaps, or foundered in the harbour. "Round the island," we read, "to the left of the town, looking from the sea, lay in one cluster five large steamers, including the *Derwent*, belonging to the Royal Mail Company, so crushed together that to distinguish the masts and funnels proper to each was impossible. At a distance of a quarter of a mile lay one funnel thrown across and resting on the deck of a large ship, some feet of whose stern had been cut away sharp and square, showing her decks in section." No one even yet can tell as the names of some of the wrecked vessels, but we published yesterday a list of twenty-eight vessels sunk, representing various nations, exclusive of an unknown number of island sloops and ballast boats, and forty-three other vessels driven ashore or partially wrecked.

On the morning after the storm the *Douro*, at that time 250 miles from St. Thomas, passed near a strong and unlooked-for current running to the southward. The officers noticed that the sea had the appearance which it always wears after a gale, and "from the deep Atlantic blue had changed to a dead black." A wreck was partially described in the distance, and as the vessel approached the harbour the scene of desolation sufficiently denoted what had occurred. The effects of the hurricane were seen in a more ghastly form than even in the wreck of five ships—always one of the saddest spectacles. Dead bodies were constantly being washed on shore. On the second day after the storm 292 corpses had been buried. The Acting Consul believes that not fewer than 500 persons lost their lives.

The story of the submergence of Tortola turns out to be a fiction founded on fact. We have at last an official statement from Sir Arthur Rumbold, the president of the island. The effects of the hurricane were far less disastrous than at first reported, but they are of a very serious character. There has been great destruction of property, accompanied with heavy loss of life. The blast had destroyed every tree, and scarcely a hut or habitation was left standing in some parts of the island. Sir Arthur says that he shall send to St. Thomas for assistance as soon as he can get a boat to go, but "meanwhile," he adds, "starvation, or very like it, appears to be impending, for nearly all the small store of flour in the town was damaged by the tremendous sea which swept in and carried away houses and individuals."

#### UNIVERSITY OF LONDON. 1867.

##### SECOND M.B. EXAMINATION.

###### EXAMINATION FOR HONOURS.

**MEDICINE**—First Class.—Marcus Beck (Scholarship and Gold Medal), University College; George Rolph Raine\* (Gold Medal), Guy's Hospital; Robert Shingleton Smith,\* King's College; Paul Henry Stokes,\* Guy's Hospital; John Wickham Legg,\* University College; Charles Berrell,\* King's College. John Calvey, St. George's Hospital; John Reuben Bathurst Dove, London Hospital; George Hunt Orton, St. Bartholomew's Hospital; Henry Franklin Parsons, St. Mary's Hospital (equal). James Sawyer, Queen's College, Birmingham.

**MIDWIFERY**—First Class.—Robert Shingleton Smith\* (Scholarship and Gold Medal), King's College; George Rolph Raine\* (Gold Medal), Guy's Hospital; Marcus Beck,\* University College; John Reuben Bathurst Dove,\* London Hospital; George Hunt Orton, St. Bar-

\* Obtained number of marks qualifying for Scholarship.

tholomew's Hospital; Charles Berrell, King's College. Second Class.—Henry Franklin Parsons, St. Mary's Hospital; Paul Henry Stokes, Guy's Hospital.

**FORENSIC MEDICINE**—First Class.—Paul Henry Stokes (Scholarship and Gold Medal), Guy's Hospital; John Reuben Bathurst Dove, London Hospital; Marcus Beck, University College; Charles Berrell, King's College.

#### Court, Official, and Personal News.

Thursday being the birthday of the Crown Princess of Prussia (Princess Royal), a party of children residing at the Castle and in the neighbourhood were by her Majesty's commands invited to a dance, which took place in the Red Drawing-room. Princess Louise, Princess Beatrice, and Prince Leopold were present. Refreshments were afterwards served in the White Drawing-room.

A London correspondent of a country paper writes:—

The stories are again current of the guards being doubled, and of patrols of police being placed at various points round the exterior confines of the Home Park at Windsor. It is certain that for some time unusual precautions have been taken regarding the admission of strangers within the precincts of the royal abode; but I have reasons to know that this has been done rather in compliance with the loyal wishes of certain members of the household than to allay any misgivings in her Majesty's mind, where none appear to exist. The Queen has uniformly repelled, and even rebuked, the suggestion that she has many enemies, and she doubtless comprehends the wisdom of her grandfather's celebrated expression when shot at in the theatre, "No one but a madman would shoot at me."

The Prince of Wales on Saturday brought to a close his visit to the Duc and Duchesse d'Aumale, at their Worcestershire seat, Woodnorton, and returned to Sandringham by special train in the afternoon.

Mr. Dickens has arrived in America. On Friday night a telegram, "Safe and well," was received in London, announcing the gifted author's arrival at Boston, on board the *Cuba*.

Papers are going the round of Oxford University for signatures to petitions to Parliament praying that ex-Governor Eyre may have some appointment given him to compensate him for the annoyance to which he has been subjected by the Jamaica Committee.

The *Scotsman* announces the death of Dr. John Ogilvie, author of the "Imperial Dictionary" and other educational works of merit, which took place at his residence in Aberdeen on Thursday.

Mrs. Disraeli's health has greatly improved, and there is now every prospect of her speedy convalescence.

The conference between the Duke of Richmond and the managers of the various railway companies, with respect to communication between passengers and guards in railway-trains, took place on Thursday. It is stated, as the result of the conference, that the trains are to be fitted up on the electric system proposed by the electrical engineers of the several companies, and that upon the reports to be subsequently presented, the Government will prepare a bill to be brought in during the present session.

#### Miscellaneous News.

**THE NEW MAIL CONTRACTS.**—At length the terms of a new contract for the conveyance of the India and China mails have been arranged with the Peninsular and Oriental Company; and the new service, which will come into operation in February next, will be organised on a basis which in both respects must be considered very satisfactory. The contract is for a longer period than the previous one (which was for seven years), and its terms are considerably higher. The Marseilles route will still be adhered to, and between that port and Alexandria there will be a weekly direct line of steamers, in conjunction with a weekly line between Suez and Bombay. The China mail in future will be a fortnightly one, instead of twice in the calendar month; it will be despatched every alternate Friday, and delivered here, all circumstances being favourable, every alternate Monday. The Australian mail will be once in every four weeks, joining the China steamer at Galle, as at present.

**RATING OF POOR SCHOOLS.**—On Thursday afternoon a deputation, consisting of the Rural Dean of Lambeth, and many of the clergy and Dissenting ministers, as well as trustees of schools, waited, at the Privy Council Office, upon the Duke of Marlborough, as head of the Educational Department, with a view to secure the exemption of poor schools from parochial taxation. Mr. Thomas Hughes, M.P., introduced the deputation, and briefly related the object which they had in view. Mr. Plummer, secretary of the Stockwell British Schools, read a document setting forth the special hardship of the new impost. He contended that the reading of the 43rd Elizabeth, cap. 2, rendering poor schools liable to pay parish rates, crippled the schools, obstructed education, and tended to increase pauperism and crime. The assessment of some of the schools amounted to half the voluntary contributions. In subsequent acts it was contended the poor schools had been accidentally omitted from exemption. The Rector of Lambeth, Dr. David Thomas, of Stockwell, and Mr. Carlisle, of Clapham Park, were amongst the number of those who addressed the Duke. It was pointed out that in one case, where 1,500 children attended the school, the subscriptions obtained only amounted

to 50*l.*, of which the Prince of Wales, as lord of the manor, contributed 20*l.*, and the school was rated at 25*l.* One ratepayer in Lambeth had opposed the exemption, and threatened to quash the rate if the overseers did not demand payment from the schools. The Duke pointed out to the deputation that the principle which they wanted to establish was a perfectly new one; that since 1783 there had been established a series of precedents against the exemption; and, in 1856, a bill was brought into the House by Lord Stanley expressly providing for this exemption, which the House rejected. Then again, in 1858, a committee of the House decided to abolish all exemptions. The arguments which had been made use of by the gentlemen his Grace would lay before the members of the Government on a suitable opportunity. There were several ways of accomplishing their purpose, either by authorising an exemption or by grants in aid of the schools, or by local rates. The question was one which his Grace was sure would be carefully considered. Thereupon the deputation withdrew.

**THE ELECTION "SCREW."**—Several letters have been published which illustrate the method of applying the "screw" in electioneering matters as practised just now by certain members of the Tory party in South Leicestershire. It appears that Mr. John Webster, farmer, of Peckleton, Hinckley, rents a farm from the Rev. J. P. Power, of Acton Beauchamp Rectory, and the reverend landlord, hearing that his tenant was canvassing on Mr. Paget's behalf, wrote to him as follows:—"I should indeed be sorry to hear that you had been working for Liberal interests, or had given a vote to the Liberal party. I feel sure that I have been misinformed, and that we shall find your vote recorded for the Conservative candidate, for I cannot believe that I have been deceived in you, but that you will strengthen the hands of the Conservatives, and unite with us in striving to preserve to our country her most precious rights." Replying to this letter, the tenant expresses surprise at having received it, and adds that at the time the farm was let to him, nothing was said about his letting his vote. His landlord might know that for a long time he (the tenant) and his family had been Liberals. Whilst holding land under the Rev. Mr. Power, Mr. Webster says that he holds a larger tract of land from Mr. Paget, the Liberal candidate; but that gentleman has had sufficient delicacy to avoid soliciting his tenant's vote. The farmer concludes his letter to the Rev. Mr. Power as follows:—"If, sir, you should think well to give me notice to quit my farm, and leave all my money behind me upon it, I cannot help it, for I had rather lose my home and my money on your farm, sir, than break my promise and go against my principles, and lose the respect of my friends and neighbours."

**DARING STREET OUTRAGE.**—A correspondent describes an assault of which he was on Thursday night the victim. The scene was Theobald's-road, the direct line of communication between Oxford-street and Gray's-inn-road. Bloomsbury, possibly from the vicinity of St. Giles's, is becoming a favourite haunt of violence. It was there that the bandman M'Donald was murdered; the police reports of Saturday record new outrages upon the person as occurring there, and in Bloomsbury the robberies now to be noticed took place. Our correspondent was passing along Theobald's-road between nine and ten o'clock in the evening, when he saw a crowd approaching. It was precisely such a crowd as might have been seen in Holborn about three o'clock yesterday afternoon returning from the Fenian procession, composed mainly of young men, walking at a pace much faster than the ordinary rate of pedestrian locomotion. A heavy column advancing in a mass may have a more imposing aspect; but the sight of two or three hundred young fellows coming on in loose order, like the Zouaves at Solferino, is somewhat discouraging, and suggests the idea of an inundation which may possibly be evaded but cannot be withstood. Our correspondent imagined he was safe when he had planted himself at the door of a large public-house which was brilliantly lighted up, but he was soon undeceived. No sooner had the crowd reached the door than suddenly half-a-dozen men rushed upon him, dashed him to the pavement, and proceeded to pluck him like a pigeon. He struggled, and called for assistance, but none came, the prudent people inside the public-house actually closing the door against him when for a moment he gained it. He was struck with a bludgeon, and then despoiled of his watch and chain, a gold pin, gold and silver money—in short, of everything that was worth taking. The actual aggression was the work of but a few persons, but the crowd aided and abetted the robbery, standing round and covering the robbers with their protection, and making it impossible for any well-disposed individual to proceed to the assistance of their victim. Our correspondent, so far from complaining that his cries were unavailing, declares that help from any quarter was impossible, and that if any effort had been made to protect him the effect must have been terrible, as robbery and violence had evidently been resolved on. Other narratives of similar outrages, perpetrated near the same spot, at the same time, and in presence of the same crowd, have been published, and every reader must now be convinced that we have reached a crisis at which vigorous action must be taken. If these outrages are not strongly and immediately repressed, their scope will be enlarged and their aim elevated.—*Daily News*.



# Literature.

## EWALD'S HISTORY OF ISRAEL.\*

The name of G. A. Heinrich von Ewald, with or without all its prefixes and affixes, is very far from being unfamiliar in this country, though with the exception of his "Life of Christ," and small portions of his works on the Prophets of the Old Testament and its Poetical Books, this is the first English translation of any of his writings. Considering that it comes to us not from one but from several hands, the translation must have either been very well done at first, or the editor, Mr. Russell Martineau, has been singularly patient and successful in his task of revising the whole, and reducing it to unity of form. Meanwhile, however, we are only presented with a fragment, though it may be intended as a first instalment. The present volume consists first of an elaborate and long introduction, which is prefatory to the entire work in five volumes; secondly, of an account of the preliminary history of Israel down to the period of bondage in Egypt; and thirdly, of an exposition of the Hebrew Theocracy, the training which preceded its inauguration and its development and maturity under Moses and Joshua. When we say it was high time Ewald's chief productions appeared in an English form, it is not because we are prepared to adopt all his conclusions, or to recognise the validity of every test which he applies to them. His views carry too much weight to be ignored. Students of Holy Scripture who do not happen to understand German, must often feel themselves placed at a serious disadvantage by that circumstance, even as regards the estimate which they are called upon to form of this particular author. To those who have allowed themselves to be dismayed and bewildered by the writings of the arithmetical bishop, Ewald is a name of dread, as one of the authorities relied upon by Colenso. To admirers of the "Lectures on the Jewish Church," Dean Stanley's constant acknowledgment of his obligations in this quarter, must have been sufficiently striking to excite their curiosity and a wish to know more. As long as opinions and statements so considerable are circulated only indirectly and at secondhand, their real quality is hardly likely to be well understood. Both the help which may be expected from them, and the perplexing questions to which they give rise may be easily over-magnified. That they do suggest thoughts which are sometimes helpful, and sometimes perplexing, is indisputable. Already we possess in English, works by some of Ewald's opponents, such as Hengstenberg and Keil. The publication which we now notice, may be looked upon as a challenge to a more complete and thorough inquiry by our own countrymen into such subjects as the alleged anonymousness of several of the books of the Old Testament; the claims which the Old Testament writers really make for themselves, as compared with claims which have hitherto been assumed and conventionally ascribed to them; and the extent to which, if at all, they avail themselves (where they do not assert an immediate revelation) of knowledge which was handed down to them from an earlier age, whether in ancient documents or simply by tradition. In the above-named "introduction," these and other points are handled with great freedom, and sometimes with a result which seems strangely disproportionate to the arguments, but never with levity or indifference. Whether his writings are approached with more of hope or of suspicion, it is to be remembered that Ewald began his literary career in 1823 by a treatise on "the composition of" the Book of Genesis critically considered," and that he has ever since that time devoted himself with enthusiastic and unwearied labour, and with every sign of honesty and reverence, to the study of the Hebrew nation, its origin, its fortunes, and especially its records and its literature. On the other hand, it might almost be expected that a mind of some originality and power, if it allowed itself to be absorbed for many years in historical studies of one particular class, would, in course of time, acquire the habit of relying too much on its own discoveries and principles of investigation, and of tacitly taking for granted that its theories rest on real and impregnable foundations. This is what we cannot help believing has happened in the case of Ewald. Some of the views which he propounds as the fruit of historical "divination" or conjecture, may be pro-

nounced, without any great presumption, even by persons of vastly inferior learning to himself, to be at least as open to criticism and doubt, as any of the commonly received opinions which he combats. But his aim throughout is positive rather than negative, and most thoughtful readers will bring away from his works, a deepened impression of the magnificent moral preparation for the Gospel which went on under Moses, and the leaders and prophets who succeeded him. Ewald's notions of what is or is not historically likely, do not seem to us at present always convincing or credible, and we regret that he should conceive as he does of the relative importance of the human element, as compared with the supernatural, in revelation. Nevertheless, we feel grateful to him for having, by his own vivid realisation of them, placed in a relief so sharp, and a light so clear, some of the more vitally and grandly characteristic features of ancient "believing and living" among the Hebrews. Compare such a passage as the following, for example, from the pen of an Oriental scholar of the very highest rank, with the unscrupulous and unsupported reflections which are sometimes thrown on the moral and theological teaching of the Old Testament.

"There is an expression derived from that primeval time and from Moses himself which, without employing the abstract word 'unity,' does what is far more important and decisive, discloses a genuine conception of this unity derived from the purest sources. This is the description of Jahve as 'the jealous God who visits the guilt of fathers upon children to the fourth generation towards those that hate Him; but does mercy towards thousands towards those that love Him and that keep His commandments'; and another conveying essentially the same meaning, but in reversed order, 'the tender and merciful God, long-suffering, and rich in grace and truth, keeping mercy for thousands, forgiving guilt and transgression and sin, but not regarding them as innocence; visiting the guilt of fathers upon children even to the fourth generation.' It is clear that in the olden times Jahve was proclaimed in those solemn terms when it was designed in few words to indicate His whole nature, somewhat as an earthly king on solemn occasions is designated by all his titles of honour and dominion. The highest idea, then, which Jahveism could form of God, was here shortly but clearly condensed; and nothing can be more certain than that these sublime words, which might gradually grow into a confession of faith, are derived from the age of Moses and from that 'man of God' himself. Now the very essence of this description is that Jahve is at once the really punishing and the really loving God; the love, however, is the mightier in Him, and therefore (as is afterwards distinctly stated) it is from love alone He punishes. Since, then, this description of the two sides of the Divine nature—which in heathenism are always more or less separate—strictly embraces them in a true unity, and distinctly shows how all the varied qualities ascribed by the heathen to their gods, in so far as they are true, coexist in the one thought and feeling of Jahve, we necessarily recognise in it a conception of the Divine Being in the presence of which a so-called dualism is impossible."

In the later and as yet untranslated volumes, this remarkable writer exerts, at least as powerfully as in this portion of the work, his poetic faculty of reproducing past scenes and modes of existence, while at the same time he makes the Old Testament history and the writings of the Psalmists mutually illustrative.

We extract another paragraph or two, which come well from one who sacrificed his professorship at Gottingen in 1837, rather than sanction the violation of the Constitution of Hanover of which the Duke of Cumberland was guilty on his accession as King. It may be remarked, however, that freedom might have been appreciated and loved by many who would not have discerned, as he did, how eternally true are those principles of the respect due to human personality, and the indispensableness of "a willing mind" in religious action and belief, which have been too often represented as if they were really a modern invention. After explaining respectively the offices of the Prophet and the Priest,—

"Many other ranks, offices, and types become prominent in this community, with various grades of artists, poets, learned men of every kind; but every individual and every class which seeks to attain eminence must each in a special way, according to the particular calling, be yet strongly influenced by that same spirit of Jahve which had founded and constantly upheld the whole community. Thus, therefore, in spite of such gradations, all its members remain legally equal before God."

A community resting upon such foundations is as little to be found elsewhere in the ancient world, as that higher religion itself which in it assumed its earthly body. But hence it follows, finally, that neither with respect to its duties nor to its blessings, can it be imposed, or in any way whatever made compulsory. Rather, its possibility only is brought near to men, through a free display of its conditions and a statement of its objects and import; and only a willing adoption of its spirit and a free acceptance of its duties bind men to its maintenance and to its laws—laws, however, which, as soon as they are received by men, react at once with full severity against those who transgress them."

It is perhaps only fair to add, that the above extracts are very favourable specimens in point of style. Ewald's writings are hardly likely to be ever very popular. The sentences are too unwieldy; the thinking too circuitous. There is not much fear, therefore, that a book like

this will unsettle the minds of shallow and desultory readers. If it were more attractive to their taste than it is, such readers would be likely enough to take it up and cast a hasty glance over its pages, and carry away seeds of scepticism or confusion of thought, rather than instruction or gain. Neither is there anything to fear for those who sincerely love and labour after truth, and who, when they do not yet see, "with patience wait for it." "If only it is really 'true results to which we are led by a critical 'study of the Old Testament,' said the late Professor F. Bleek, of Bonn, 'then the truer they are, the less possible is it that any injury to our Christian faith can arise from them; and the more will be done by their aid in order that the place which is due to the Old Testament in that faith, may be well defined and assured.'"

## "THE GUARDIAN ANGEL."

It is fortunate for Mr. Holmes that the majority of readers, and especially, we should say, of novel-readers, make very short work of prefaces. Even those remarkable introductions to Sir Walter Scott's "Tales of my Landlord," on which no little ingenuity was expended, are generally skipped, and it is pretty certain that prefaces of a more grave and sombre character, professing to set forth the principles which the tale is intended to illustrate, will not receive more careful attention. The author of the "Guardian Angel" may therefore hope that his book will find readers, despite a preface quite sufficient to deter people capable of much greater mental effort than is to be found among the admirers of fiction as a class. He has evidently a glimpse of this truth, for he says, "If I called these two stories" ("Elsie Venner" and that before us) "studies of the reflex function in its higher sphere, I should frighten away all but the professors and the learned ladies." As to the learned ladies, we can say nothing, but we are not quite sure whether he might not scare some of the professors, for even they, when they doff their gowns and prepare themselves for a little literary amusement, will not be very much pleased, that instead of a novel to entertain them, they have got a hard philosophic nut to crack. Imagine, we do not say one of the *habitués* of Mudie's, who require a fresh supply of novels two or three times a week, but a hard-working man, who allows himself the occasional recreation of a story, confronted with a "Study of the reflex function in its higher sphere"! Of course the author does not give his book this name, but the preface shows that this is really what it is intended to be, and that his design is here to "follow the automatic machinery of nature, into the mental and moral world." To us, at all events, the prospect thus held out was dreary enough. We like philosophy, and we like fiction, but we like to have each in its own place, and the idea of a philosophic novel is certainly not attractive. We are bound, however, to say that in this particular point the tale is better than the preface led us to expect, for it is more of a story and less of a disquisition than the introduction foreshadowed. Apart, indeed, from the intimations thus given, and a few hints dropped here and there, in the course of the narrative, we should not have known that it aspired to be anything so profound as a "Study of the reflex function in its higher sphere." Strike out these occasional passages, and we should have dismissed it as a book that was neither very good nor very bad, whose characters and incidents were, for the most part, commonplace enough, which had little of the sensational about it (though in truth, it has some elements that are really more exceptionable than mere vulgar sensationalism), and which certainly was not equal to the reputation of "Elsie Venner," and still less to that of the "Autocrat of the Breakfast Table."

We should be sorry to do injustice to the literary merit of the book. It has at least one original and distinctive character, whose acquaintance we are glad to make. Poor "Gifted Hopkins," with his excessive vanity and poetic sensitiveness, the petted and spoiled genius of a little provincial coterie, whose flatteries he accepted as intelligent and deserved tributes to his great power, has many counterparts on this side the Atlantic. The Rev. Joseph Bellamy Stoker is drawn with some care, but we should be sorry to believe in the "essential truthfulness" of such a portrait as representative of any large class. Murray Bradshaw, the scheming lawyer, and Clement Lindsay have nothing very new or remarkable about them. Silence

\* *The History of Israel to the Death of Moses.* By HEINRICH EWALD, Professor of the University of Gottingen. Translated from the German. Edited, with a Preface, by RICHARD MARTINEAU, M.A., Professor of Hebrew at Manchester New College. London: Longmans, Green, and Co.

\* *The Guardian Angel.* By OLIVER WENDELL HOLMES, Author of "The Autocrat of the Breakfast-table." In Two Vols. London: Sampson, Low, Son, and Marston.



Withers is a fresh edition, with few alterations, and those hardly for the better, of the hard and cold Puritan woman. Even Myrtle Hazard, the heroine, who is intended to elucidate the author's theory relative to transmitted qualities, and therefore limited responsibility, has very little that is original about her. But Byles Gridley, the fine old scholar, whose heart had not been dried up by his long and weary studies, nor soured by the cruel disappointment that attended his *magnum opus*, that wonderful book which seemed to supply some maxim of wisdom suitable to every particular emergency, is an interesting and characteristic portrait, and one that could not have been drawn with such freshness and power except by one who knew something from personal experience of the difficulties, the trials, and the pleasures of the scholar's life. Happily for himself and his friends, Mr. Gridley had more of this world's goods than ordinarily falls to the scholar's lot, or he would not have been able to play the part of the benevolent fairy to so good a purpose.

But it is with a philosophical design that the story has been written, and it is in its relation to this that it must be regarded. The writer tells us, "I have attempted to show the successive evolution of some inherited qualities 'in the character of Myrtle Hazard.' Among her ancestors were some remarkable characters. One of them, Ann Holyoake, was one of the martyrs in the Marian persecution. Another, the wife of Selah Withers, was accused of sorcery, and there could be no doubt, our author tells us, 'that she presented many of the conditions belonging to what are, at the present day, called mediums.' Her grandson married Judith Pride, one of the most celebrated beauties of her day, while their son married a lady, Myrtle's grandmother, who had 'a few drops of genuine aboriginal blood in her veins.' Mr. Holmes strives in the story to show how Myrtle, at different times, produced some characteristic qualities of these remarkable ancestors. Sometimes one predominates and sometimes another, and the change seems often to be owing almost as much to the dress she wears, as to the circumstances in which she was placed. Thus, when she is led, in consequence of a dream or vision, to the discovery of a secret drawer in which is hidden a splendid bracelet, once the property of the celebrated beauty, the very possession of the bauble seems to have a kind of mesmerising power over her which is renewed every time that she wears it. Thus, on its discovery, we are told that 'she clasped it on her wrist, and from that moment she felt as if she were the captive of the lonely phantom who had been with her in her dream.' Again, in one of her early parties at New York, we are told 'that evening she felt the bracelet 'on her wrist glow with a strange unaccustomed warmth. It was as if it 'had just been unclasped from the arm 'of a young woman full of red blood, 'and tingling all over with nerve-currents.' Not less extravagant is the account of the influence exercised upon her by her Indian ancestry. She was chosen when at school to act in a tableau the part of Pocahontas, the Indian princess, and as she was dressing for the occasion, a strange feeling came over her. 'Had she never worn that painted robe before? 'Was it the first time that these strings of 'wampum had ever rattled upon her neck and 'arms? And could it be that the plume of 'eagle's feathers with which they crowned her 'dark, fast-lengthening locks had never 'shadowed her forehead until now?' A still more dangerous manifestation of the Indian blood was given when, in a difference that arose in the course of the performance, Myrtle, 'with a cry which some said had the blood-chilling tone of an Indian battle-shriek, caught 'the knife up and raised her arm against the 'girl who had rudely assailed her.' We should have to use a very irreverent term if we were fully to express our opinion of this wild and random talk. There is nothing so very wonderful in the fact that a girl described as being of such transcendent beauty that she fascinated all who came within her circle should have felt a glow of pride in the consciousness of her first triumphs, nor, alas! are outbursts of passion among the young, even in well-regulated communities, so rare that we must necessarily refer them to some abnormal influence. With the exception of 'the blood-chilling tones of an 'Indian's battle-shriek,' about which we know nothing at all, but which we should suppose something very extraordinary in a young girl, there is nothing requiring explanation. It may be quite possible, perhaps probable, that there is a transmission of mental and moral qualities, and that Myrtle Hazard was affected by the mingling of different attributes in her strange ancestry. But there was no need of a story to show this, and in fact the singular light

in which Mr. Holmes represents his theory tends to discredit rather than to advance it. We do not care to travel into all his speculations about the "scholastic tendency to shift the total responsibility of all human action from the 'Infinite to the finite.' A doctrine more mischievous, more immoral in its consequences, more fitted to undermine the foundations of virtue and religion than that which he lays down, we can hardly imagine, but before we could examine it, and all our author's other ideas about the history of human souls, expressed in his strange saying, "This body in which 'we journey across the isthmus between the two 'oceans is not a private carriage, but an omnibus," that is, the tenement of no one knows how many spirits, we must have them formally set forth and defended in a legitimate manner, not thus illustrated in a novel in which the writer can make unlimited drafts on his fancy for incidents to support his theory.

## BRIEF NOTICES.

*Gerald and Harry; or, Boys in the North.* By EMILIA MARRYAT NORRIS. (London: Griffith and Farran, St. Paul's-churchyard.) This is a story of two boys who, through sundry unfortunate circumstances, had been educated in "a rather desultory manner." To remedy this defect, their father consigns them to the care of a private tutor, who thinks that "taking the 'two boys into new scenes is much more likely to 'civilise them than forcing them suddenly into Greek 'and Latin." So the boys accompany their tutor to Norway, where they catch fish, shoot birds, collect eggs, are pursued by bears and imprisoned by L-planders; and, perforce of all the dangers and difficulties they are exposed to, become, in the course of eighteen months, "fine fellows," and "gentlemen." The system of education is a peculiar one, to say the least of it; but we would not complain of the book on that ground alone—but the adventures therein related are so utterly monstrous and absurd, and yet so poor and small withal, that it becomes insipid ere you have read ten pages. So long as boys can obtain her father's novels, or, still better, Captain Mayne Reid's books, we think Captain Marryat's daughter had better exercise her highly imaginative powers in another way than writing boys' books of adventure.

*The Cabinet of the Earth Unlocked.* By EDWARD STREANE JACKSON, M.A., F.G.S. (London: Jackson, Walford, and Hodder.) This work, as the preface informs us, "has no other pretension than that of 'affording to the youthful mind amusement, bleaded 'with instruction.' As might fairly be anticipated from such an announcement, the book affords a minimum of either; indeed, the amusement is reduced almost to a vanishing point. The narration, often in questionable English, of certain well-ascertained geological facts, coupled with a commentary on the Mosaic account of the creation, constitutes the instruction; the amusement is, we presume, to be derived from the perusal of scraps of Tennyson's "Princess," torn from their context, and some stray lines from Milton, Cowper, and Scott. If the youthful mind wants amusement, there are scores of books whence it may be obtained pure and unadulterated; and if it wants instruction in geology, let it betake itself to Sir Charles Lyell's "Elements of Geology," and not attempt to unlock the cabinet of the earth by the key Mr. Jackson proffers.

*Cousin Fritz and her Welcome Tales.* By GEORGINA M. CRAIK. (London: Griffith and Farran.) This is a pretty little book of charming fairy tales. Each tale is so complete in itself that to give an extract would spoil it. The spirit and teaching of the book is good. Good in fairy is exalted; evil is held up to scorn and execration. There are four beautifully executed illustrations. We heartily recommend this book to our young friends, and hope they may enjoy it as much as we have.

*Humphrey Dyot: a Novel.* By JAMES GREENWOOD. Three vols. (London: Sampson Low, Son, and Marston.) This is a clever, if not a very pleasant or attractive novel. None of the characters are of a high order, and though there are some very beautiful touches of natural feeling scattered throughout the tale, its incidents are not those on which we should choose to dwell. The author deserves great credit for the pains he has taken to understand the spirit and character of the outcast classes of society, for the justice which he does to the better sentiments that are frequently to be found underneath the rough and even loathsome exterior of those who have been nurtured in crime, and in general for the extreme fidelity with which his portraits are drawn. Equally worthy of praise is the strongly-marked contrast he draws between the varnished and hypocritical wickedness of some who wore a cloak of respectability only to hide their own corrupt and unscrupulous selfishness, and the more flagrant, more daring, but after all really less repulsive conduct of some belonging to the criminal class. The scenes between the scheming Mr. Gurd and the two Blakes are capitally done. The unrelieved falsehood and unscrupulous intrigues of the miserable plotter, and the cleverness with which his little game was detected and defeated by those in whom he hoped to find facile and unsuspecting tools, are depicted with a great deal of real artistic skill. Hum-

phry Dyot is certainly not a very natural character; but it must not be forgotten that he is labouring under a mental delusion, the existence of which is very easily explained by the circumstances of his previous life. The way in which his strange fancy acts upon Gurd, brings out the worst features of his character, and so supplies the plot of the whole story, shows great cleverness. In his account of Miss Gurd and her horrible trade, Mr. Greenwood has, we fear, drawn from life, and hit upon one of the dark blots of our modern society. There is quite enough of variety and movement in the plot to awaken and retain the interest of the reader throughout, and though many of the scenes are not very inviting, there is no attempt to apologise for vice; but, with very much to rouse our indignation against the respectable hypocrisy which claims the credit of a virtue it does not seek to practise, much also to excite sympathy for those poor wails and strays whom society has at yet done so little to redeem from the degradation and vice which are the necessary result of their sad training. Everything that deepens the impression of their miserable condition and appeals to the conscience of society on their behalf is doing some service, and in this respect Mr. Greenwood's book will, we should hope, do some good. The Blakes are bad enough, but if those who read this story will sit down to consider how much of their sin was due to their circumstances, and how different might have been the result had they been cared for, they may begin to feel that there is something for them to do in seeking to remove the reproach that at present rests on our Christianity and our civilisation.

*Evelyn's Story, or, Labour and Wait.* By EMMA JANE WORBOISE. (London: Virtue and Co.) This is a new edition of one of Miss Worboise's best stories. Sound and healthful in its influence, conveying an excellent practical lesson, with a plot in which the interest is well sustained, the book may safely be recommended. We rather object, however, to the propriety of prefixing a fresh title. The old one still remains, indeed, but it is only subordinate, and many may purchase "Evelyn's Story" without ever suspecting that they are simply getting an old acquaintance.

THE REV. H. SOLLY'S PROPOSED LECTURES TO WORKING MEN.—On Friday evening last Mr. Solly met several working men at the Franklin Hall, Castle-street, for the purpose of making arrangements for the course of lectures he intends commencing after Christmas. It was, after considerable discussion, unanimously agreed that the best plan for a commencement of the experiment would be to have one lecture every week, probably on Wednesday evenings, on the history of Republican Rome, preparatory to a subsequent course on the decline of the Roman Empire and the history of modern Europe, and a lecture every Sunday evening on the connection of religion with politics and other matters of daily life. Mr. Solly explained that he proposed making the experiment of delivering lectures on history to working men by the help of the friends who had intended presenting him with a personal testimonial on his retiring from the secretaryship of the Working Men's Club and Institute Union, but that after the commencement was made the working men must support the undertaking themselves, if he was to be able to continue employing his time in their service. The preliminary expenses of the Sunday evening lectures would be provided for from a totally different quarter, but for him to continue them also the working men would have to contribute their share. It was resolved that the undertaking should be commenced by a preliminary meeting open to the public, when the lecturer's views could be fully explained, to be held in the first or second week of January. A strong feeling was expressed by those present as to the value of historical studies to working men, the experience of other ages and nations having become more than ever important to them since they have been so extensively invested with the rights, and called on to discharge the duties, of political citizenship.

DR. CHALMERS AND HIS VISITOR.—While very busily engaged one forenoon in his study, a man entered, who at once propitiated him under the provocation of an unexpected interruption by telling him that he called under great distress of mind. "Sit down, sir; be good enough to be seated," said Dr. Chalmers, turning eagerly and full of interest from his writing-table. The visitor explained to him that he was troubled with doubts about the Divine origin of the Christian religion; and being kindly questioned as to what these were, he gave among others what is said in the Bible about Melchizedek being without father and without mother, &c. Patiently and anxiously Dr. Chalmers sought to clear away each successive difficulty as it was stated. Expressing himself as if greatly relieved in mind, and imagining that he had gained his end, "Doctor," said the visitor, "I am in great want of a little money at present, and perhaps you could help me in that way." At once the object of his visit was seen. A perfect tornado of indignation burst upon the deceiver, driving him in very quick retreat from the study to the street door, these words escaping among others,—"Not a penny, sir, not a penny. It is too bad, it is too bad; and to haul in your hypocrisy upon the shoulders of Melchizedek!"—Our Own Fireside.

GREAT NORTHERN HOSPITAL, CALEDONIAN-ROAD, N.—The number of patients for the week ending Nov. 23, 1,021, of which 284 were new cases.



Cleanings.

The aggregate liabilities of the Liverpool Docks and Harbour Board and the Liverpool Town Council amount to about 17,000,000*l*.

Messrs. Jackson, Walford, and Hodder are about to issue a volume of Family Prayers, by Dr. Vaughan.

A LADY BACHELOR.—A young lady of sixteen has just successfully passed her examination at the Faculty of Lyons, and received the degree of Bachelor of Letters. She particularly distinguished herself by her classical attainments.

The following quaint epitaph on husband and wife is to be seen in one of the Parisian cemeteries:—"I am anxiously expecting you. A.D. 1827." "Here I am. A.D. 1867." So the good woman was forty years making up her mind to follow her husband.—*Court Journal*.

The *Athenaeum* says that Mr. E. M. Ward has just completed the last of the series of pictures destined for the Commons corridor in the Houses of Parliament, which is also the last of the works yet commissioned for the decoration in painting of that edifice. This represents Monk declaring for a free Parliament.

A MODEST PATRIOT.—During the war a patriot in Maine felt ashamed of remaining at home while his brethren were in the field, and he accordingly addressed the following letter to Governor Washburn:—"Mr. Gov. Washburn sir I feel as thou I had ought to be doing something for my country, and have you a curial place for me I should like to have it if you have writ me and give me instructions what you want me to do.—Yours truly."

Mrs. Margaret Carr, of Pittsburg, Pennsylvania, bought a black cat for the purpose of taking three drops of blood from it to be administered to a grandchild suffering from croup. Thereupon her neighbours raised a tumult, charging her with witchcraft, and she was obliged to call upon the authorities for protection. Mr. William Owens, her lawyer, brought twenty witnesses to prove that the child recovered the moment the dose of blood administered.

GLYCERINE.—This newly introduced material, concisely described as "the sugar of the fixed oils and fats," is getting more and more into use, both as a medical agent and as an element in the manufacture of perfumes and cosmetics. Its importance is shown by the publication of medical books on its varied applications—in England by Dr. Abbotts Smith, and in France by M. Demarquay. The well-known Price's Patent Candle Company employ it extensively in their manufactures, and "Price's Solidified Glycerine Soap" is one of the most useful of their preparations of it. Dr. Abbotts Smith bears testimony to its purity.

Births, Marriages, and Deaths.

BIRTHS.

PARRY.—November 15, the wife of the Rev. W. Parry, Independent minister, Colwyn, of a son.  
BLANDFORD.—November 16, at 4, Telford-terrace, Heme Bay, the wife of the Rev. Thomas Blandford, of a son.

MARRIAGES.

ROBINSON—SUGDEN.—November 12, at the Independent chapel, Allerton, by the Rev. J. M. Calvert, Mr. Joseph Robinson, farmer, to Martha Ann, daughter of Mr. Stephen Sugden, farmer, all of Allerton, near Bradford.  
SAWDAY—PIKE.—November 12, at the Independent chapel, Salford, by the Rev. J. Skinner, the Rev. Charles B. Sawday, of Vernon Chapel, London, to Elizabeth Ward, fourth daughter of J. B. Lee Pike, Esq., Fortescue Cottage, Salcombe Regis. No cards.  
PIGELL—TURVY.—November 12, at the Congregational chapel, Oulton, by the Rev. O. Hobbs, Mr. William Pigell, of Birmingham, to Alice Mary Turvy, of Corputy.  
DOWSON—BURBURY.—November 19, at the High-street Chapel, Warwick, by the Rev. H. Enfield Dowson, John Withers Dowson, Esq., of Stratford-on-Avon, to Elizabeth Fortune, only daughter of John Jackson Burbury, Esq., of The Croft, near Stratford-on-Avon.  
HAVEN—CLOWES.—November 20, at Wylliffe Chapel, Stockport, by the Rev. John Thornton, the Rev. John Haven, of Ipswich, to Salome Clowes, widow of the late James Clowes, Esq., of Manchester.  
MANN—WILSON.—November 20, at Horton-lane Chapel, Bradford, by the Rev. J. R. Campbell, D.D., Mr. William Mann, of Bradford, to Hannah, youngest daughter of the late Mr. Charles Wilson, Halifax.  
RICKARD—NICHOLSON.—November 20, at a vicarage chapel, Castleford, by the Rev. J. S. Balmer, Mr. James Rickard, to Mrs. Nicholson, only daughter of Joseph Ashton, Esq.  
BRUCE—VICE.—November 21, at the Baptist chapel, Blaby, by the Rev. J. Barnett, William, third son of Mr. Bruce, of Glen Parva Lodge, to Eliza, youngest daughter of Mr. William Vice, of Blaby Mills Cottage.  
CASEBOW—CLEAD.—November 21, at the Baptist chapel, Great Shelford, by the Rev. J. Keed, of Acton, assisted by the Rev. B. J. Evans, Charles George Casebow, of Downham Market, to Mary, youngest daughter of the late Mr. W. Clead, of Hills-road, Cambridge.  
BENTLEY—ROBSON.—November 25, at Sion Chapel, Bradford, by the Rev. J. P. Chown, Mr. Anderton Bentley, to Miss Elizabeth Robson, both of Bradford.

DEATHS.

WEBB.—November 7, at his residence, Lewes, aged forty, the Rev. John Webb, minister of Lewes Tabernacle. He was an able and useful minister, and is deeply regretted by a large circle of friends.  
TODMAN.—November 12, at Gravesend, Miss Charlotte Todman, third daughter of the late Mr. David Todman, of Petersfield, Hants.  
WILSON.—November 17, at 4, Albert-terrace, Aberdeen, Ellen, oldest and only surviving daughter of the Rev. J. H. Wilson, London, aged twenty-six.  
SMITH.—November 19, at Leeds, Samuel Smith, Esq., F.R.C.S., aged seventy-seven.  
ABRAHAM.—November 20, the Rev. George Abrahams, of 30, Colebrook-row, Islington, and pastor of Providence Chapel, Regent-street, City-road, aged sixty-seven. Friends will please accept this intimation.

WELSH.—November 22, at East Moulsey, suddenly, aged thirty-four, John Hamilton Welsh, Esq., of Lloyd's, younger son of the late Rev. David Welsh, D.D., Edinburgh.  
HAMILTON.—November 24, at 48, Euston-square, the Rev. James Hamilton, D.D., of Regent-square Presbyterian Church, in the fifty-third year of his age.  
HOLBORN.—November 24, at Cliftonville, Brighton, Patience Holborn, relict of the late Robert Major Holborn, Esq., of Mincing-lane and Notting-hill, aged seventy.  
SOUTHWELL.—November 25, at No. 7, Florence-road, New Cross, Edith Mary, the infant daughter of William A. and Eliza Southwell.  
TARBUCK.—November 25, at Isleworth, Mr. William Edward Tarbuck.

Money Market and Commercial Intelligence.

City, Tuesday Evening.

Consols are once more approaching the charmed line of 95. They closed to-day at 94½ to ½ for money, and 93½ to ½ exdividend for the December account.

The rates of discount in the open market are 1½ to 1¾ per cent.

The return of the Bank of France last week shows a further increase in the stock of bullion and a decrease of 720,000*l*. in the bills under discount.

The last return of the Bank of England shows a decrease of 2,578*l*. only in the stock of bullion when compared with the preceding return. In the amount out on discount there is a decrease of 1,656*l*.

BANK OF ENGLAND.

(From Friday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 37, for the week ending Wednesday, Nov. 20.

ISSUE DEPARTMENT.	
Notes issued ....	£36,087,615
Government Debt	£11,015,100
Other Securities ..	2,884,000
Gold Coin & Bullion	21,087,615
	£36,087,615
BANKING DEPARTMENT.	
Proprietors' Capital	£14,553,000
Reserve .....	5,070,618
Public Deposits ..	5,053,907
Other Deposits ..	19,053,683
Seven Day and other	605,298
Bills .....	605,298
	£43,336,506
Government Securities (inc. dead weight annuity)	£11,319,303
Other Securities ..	1,680,990
Notes .....	12,187,700
Gold & Silver Coin	1,148,619
	£43,336,506

Nov. 21, 1867. FRANK MAY, Deputy Chief Cashier.

HOLLOWAY'S PILLS AND OINTMENT.—During these piercing winds and excessive variations of temperature every one is more or less liable to disease either in the interior or at the surface. Throat, chest, liver, bowels, kidneys, and skin all suffer in some degree, and may be relieved by rubbing in this Ointment, aided by proper doses of the Pills; for administering which full directions accompany every box; in truth, any one who thoroughly masters Holloway's "instructions" will in remedying disease exchange the labour of an hour for the profit of a lifetime. All bronchial, pulmonary and throat disorders require that the Ointment should be thoroughly well rubbed upon the skin twice a day with great regularity, considerable briskness, and much persistence.

Markets.

CORN EXCHANGE, London, Monday, November 25.

There was a moderate supply of English wheat fresh up to this morning's market, which, in addition to the quantity left over from last week, made altogether a good show. Factors held firmly; but, with a dull trade, buyers were enabled to supply their wants on rather better terms than those current on this day fortnight. Foreign sales slowly at recent quotations. Barley of all kinds rather cheaper. Beans and peas unaltered. The arrival of foreign oats for the week is very large; and although the quality of the new corn is somewhat improved, still upon the whole the condition and quality are far from satisfactory. For these the demand has been very slow, at a decline of fully 6*d*. per quarter on the week; but Russian oats have well sustained their value of Monday last.

CURRENT PRICES.

	Per Qr.		Per Qr.
WHEAT—	s. d.	PEAS—	s. d.
Essex and Kent, red, old ..	69 to 72	Grey .. ..	43 to 45
Ditto new ..	64 69	White .. ..	46 47
White, old ..	72 73	Boilers .. ..	46 52
" new ..	64 73	Foreign, white ..	46 52
Foreign red ..	—	RYE .. ..	—
" white ..	—	OATS—	
BARLEY—		English feed ..	25 32
English malting ..	34 35	" potatoes ..	29 34
Oatmeal .. ..	39 44	Scotch feed ..	25 30
Distilling .. ..	35 40	" potatoes ..	29 34
Foreign .. ..	34 35	Irish black ..	23 26
MALT—		" white ..	24 26
Pale .. ..	—	Foreign feed ..	23 27
Chevalier .. ..	—		
Brown .. ..	50 57		
BEANS—			
Ticks .. ..	40 43		
Harrow .. ..	41 44		
Small .. ..	—		
Egyptian .. ..	—		

BREAD.—LONDON, Saturday, November 23.—The prices of wheaten bread in the metropolis are from 10*d*. to 10½*d*.; household ditto, 7½*d*. to 9½*d*.

METROPOLITAN CATTLE MARKET.

MONDAY, November 25.—The total imports of foreign stock into London last week amounted to 13,377 head. In the corresponding week in 1866 we received 13,294; in 1865, 14,797; in 1864, 12,600; in 1863, 9,850; in 1862, 12,458; in 1861, 8,128; and in 1860, 6,661 head. There was about an average time of year supply of foreign stock on offer here to-day. On the whole, the demand ruled steady, at very full prices, with slight advance. From our own grazing districts, the arrivals of beasts fresh up this morning were only moderate. The general quality of the stock, however, was good. The receipts from Ireland and Scotland were rather limited. Although the trade was by no means active, prices, compared

with Monday last, advanced 5*d*. per 8*l*ba. The best Scots and crosses realized 5*s*. 2*d*. per 8*l*ba. From Lincolnshire, Leicestershire, and Northamptonshire we received about 1,800 short-horns, &c.; from other parts of England, 630 various breeds; from Scotland, 38 Scots and crosses; and from Ireland, 170 oxen, cows, &c. The show of sheep was only moderate. For most breeds there was a fair inquiry, at 5*s*. per 8*l*ba. more money. The best Down and half-breds sold at 5*s*. per 8*l*ba. The few calves in the market changed hands at a slight improvement in the quotations, which ranged from 4*s*. 4*d*. to 5*s*. 4*d*. per 8*l*ba. Prime small pigs moved off steadily, large hogs slowly, at late rates. The supply was tolerably good.

Per 8*l*ba. to sink the Offal.

	s. d.		s. d.
Inf. coarse beasts	3 6 to 3 8	Prime Southdown	4 10 to 5 0
Second quality	3 10	Lambs .. ..	0 0 0 0
Prime large oxen	4 4	Lga. coarse calves	4 4 4 8
Prime Scots, &c.	4 10	Prime small ..	4 10 5 4
Coarse inf. sheep	3 4	Large hogs ..	3 4 3 8
Second quality	3 10	Meatm. porkers	3 10 4 2
Pr. coarse woolled	4 4		

Quarter-old store pigs, 22*s*. to 26*s*. each. Suckling Calves, 22*s*. to 26*s*.

NEWGATE AND LEADENHALL, Monday, November 25.

These markets are tolerably well, but not to say heavily, supplied with meat. On the whole the trade is steady at full prices, to a slight advance. Last week's imports into London were 53 packages from Harlingen, and 590 ditto from Rotterdam.

Per 8*l*ba. by the carcass.

	s. d.		s. d.
Inferior beef ..	3 0 to 3 4	Inf. mutton ..	3 0 3 4
Middling ditto	3 6 3 8	Middling ditto	3 6 4 0
Prime large do.	3 10 4 2	Prime ditto ..	4 2 4 6
Do. small do.	4 4 4 6	Veal .. ..	3 8 4 6
Large pork ..	3 0 3 8	Lamb .. ..	0 0 0 0
Small pork ..	3 10 4 2		

COVENT GARDEN MARKET, LONDON, Saturday, Nov. 23.

Importations of foreign goods continue to diminish in quantity. Among them are some consignments of foreign pines, but they are very indifferent as to quality. Peas and apples comprise the usual varieties now in season. Onions continue to make their appearance, and Hamburg grapes are still plentiful. Portugal onions realise from 12*s*. to 16*s*. per case. Potatoes are still slightly rising in price. Flowers chiefly consist of orchids, fuchsias, pelargoniums, mignonettes, and roses.

BOROUGH HOP MARKET, Monday, November 25.—Our market continues unchanged, and owing to the heavy trade which prevails, quotations must be considered only nominal. Reports from Bavaria speak of more doing at the reduced currency, and a better feeling prevails, which it is hoped may be the forerunner of an improved trade in the Belgian and other markets. American advices to the 15th instant report a fair consumptive demand at unchanged values. Mid and East Kent, 7*l*. to 11*l*.; Weald of Kent, 7*l*. to 8*l*. 15*s*.; Sussex, 6*l*. 15*s*. to 8*l*.; Farnham, 9*l*. to 10*l*. 10*s*.; Bavarians, 5*l*. 10*s*. to 8*l*. 8*s*.; Belgians, 5*l*. to 8*l*.; yealings, 6*l*. to 7*l*. 10*s*. The import of foreign hops into London last week consisted of 337 bales from Antwerp, 436 from Boulogne, 347 from Bremen, 54 from Brussels, 250 from Calais, 415 from Dunkirk, 604 from Hamburg, 36 from Ostend, 838 from Rotterdam, and 73 bales from St. Petersburg.

PROVISIONS, Monday, Nov. 25.—The arrivals last week from Ireland were 1,536 firkins butter, and 3,318 bales bacon; and from foreign ports, 20,618 casks, &c., butter, and 1,237 bales bacon. The transactions in the Irish butter market during the past week were very limited; prices without change. Foreign sales steadily, at little variation in prices. With increased supplies of Irish bacon prices declined 4*s*. to 5*s*. per cwt.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday Nov. 25.—These markets are well supplied with potatoes. On the whole, the trade has ruled steady, at our quotations. Last week's import into London consisted of 439 sacks, 540 bags, 175 tons, from Dunkirk; 37 baskets, 130 tons, 10 bags, from Rotterdam; 1 cask, 25 bags, from Hamburg; 990 bags from Harlingen; 100 tons from Havre; 350 tons from Honfleur; 50 tons from Le Vivier; 483 sacks from Boulogne; and 35 tons from Dieppe. Regents, 120*s*. to 160*s*. per ton; flukes, 120*s*. to 160*s*.; rooks, 120*s*. to 130*s*.; French, 50*s*. to 90*s*.

SEED.—Monday, Nov. 25.—The demand for cloverseed was limited, but without any variation in prices. White samples were held at fully as much money, but not wanted. Mustard-seed realised last week's currency for all good qualities. Canaryseed was very dear, and fine qualities scarce. In other articles of the trade no quotable change.

WOOL, Monday, Nov. 25.—The great heaviness in the demand for colonial wool at the sales now in progress continues to exercise considerable influence upon our market. The transactions are so extremely limited that the quotations are next to nominal, although the supply of wool is by no means extensive.

OIL, Monday, Nov. 25.—Lined oil has been difficult to sell, and prices have steadily declined. There has been a steady, but not active demand for rape oil, at full quotations. In cocconut and palm oils very little has been doing. Olive oils have been in limited request.

TALLOW, Monday, Nov. 25.—The market is inactive at 42*s*. 6*d*. for P.Y.O. on the spot. Town tallow, 42*s*. 6*d*. net cash.

COAL, Monday, Nov. 25.—Market heavy, at last day's rates. Huttons 22*s*. Haswell 22*s*. Hartlepool 22*s*. Russell's Huttons 22*s*. 6*d*. Riddells 19*s*. 6*d*. Hutton Lyons 19*s*. 6*d*. Harton 19*s*. 6*d*. Brancepeth Cannel 18*s*. 6*d*. Hartleys 18*s*. 6*d*. Warbottle Hartley 18*s*. 6*d*. Tees 21*s*. 6*d*. Fresh ships, 27; left, 18; total, 45; at sea, 40.

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most liberal terms. **GOOD COPY BOOKS**, superfine cream  
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engraved head lines, 1s. 4d. and 2s. 9d. per doz.Illustrated Price List of Inkstands, Stationery Cabinets,  
Postage Scales, Writing Cases, Portrait Albums, &c., post free.  
(Retained 1861.)**COOPER COOPER and CO.** beg to intimate  
that they are now **SELLING TEA** of this year's growth,  
1867-8. This is the first picking (the May picking of the  
present year), and it unquestionably the finest tea the world  
produces.—50, King William-street, London-bridge, and 63,  
Bishopsgate-street Within, London, E.C.**COOPER COOPER and CO.**, 50, King Wil-  
liam-street, London-bridge, and 63, Bishopsgate-street  
Within, London, E.C., have determined to furnish a complete  
and satisfactory answer to the universal question, "Where  
can we get really good tea?" The recent reductions in the  
duty, coupled with an enormous increase in the imports, have  
made tea so cheap that the choicest black tea the world pro-  
duces can be sold to the public at a price which is so low as to  
render the sale of inferior qualities unnecessary. When the  
best black tea can be bought at three shillings a pound, it  
does seem unwise to buy poor, watery, tasteless tea at a few  
pence a pound less money. Cooper, Cooper, and Co. have  
therefore resolved to avoid all second or third class tea, and  
to confine their business to high-class tea alone. It is well  
known that all high-class teas are those which are gathered  
in early spring, when the leaves are bursting with succulence:  
these are first-crop teas, full flavoured, rich, and juicy;  
whereas low price teas are gathered, or rather raked, from  
under the trees in autumn, when the leaves are withered,  
dry, and sapless. The difference between first crop teas and  
inferior descriptions is something marvellous when tasted  
side by side—the one brisk, pungent, and juicy; the other  
stale, flat, and insipid. There is a great difference even in  
first-crop tea, some chops possessing much more strength and  
a finer flavour than others. There are also several varieties,  
the most esteemed being Souchong, Monong, and Kyahow  
Congous. These three classes, when really fine, are beyond  
compare the best of all teas; and of these three Kyahow  
stands pre-eminent as a prince among teas. Now, it must not  
for one moment be assumed that the teas ordinarily sold  
bearing those titles are these teas, pure and simple in their  
integrity. A small portion of some of them is sometimes  
used in the manufacture of that incongruous mix-  
ture which is so frequently recommended by the unskilled  
and inexperienced dealer; but we venture to assert  
that pure unmixed tea can with difficulty be obtained  
even by those to whom price is no object. In fact,  
indiscriminate mixing of tea destroys those fine and subtle  
qualities which distinguish one growth from another, and it  
would not be more unwise to spoil vintage of choice wines by  
blending them together haphazard, and thus bringing the  
combination down to a dead level of mediocrity, than it is to  
ruin all distinctness of character by a heterogeneous confusion  
of qualities in tea; but as Cooper, Cooper, and Co. sell no  
other article of any description, they are enabled to keep in  
stock every variety that is at all esteemed by connoisseurs,  
and to sell them in their integrity as imported from China.Cooper, Cooper, and Co. claim for their system of business  
another feature, viz., that there can be no mistake in the price  
or quality of any teas bearing their name on the wrapper or  
parcel. As they pledge themselves to sell first-crop tea only at  
their warehouses.There are eight classes of superior black tea, each of these  
Cooper, Cooper, and Co. will sell pure and unmixed at one  
uniform price of three shillings a pound, and there is no better  
black tea. There are five classes of superior green tea; each  
of these Cooper, Cooper, and Co. will sell pure and unmixed  
at one uniform price of four shillings a pound, and there is no  
better green tea.**LIST OF CHOICE TEAS—BLACK.**1. The finest Lapsang Souchong, 3s. a lb. This tea is ex-  
quisitely delicate in flavour, silky on the palate, and one of  
the finest teas ever imported into England.2. The finest Monong Congou, 3s. a lb. This ripe, lemon-  
mellow flavoured tea, abounding in strength and quality.3. The finest Kyahow Congou (the prince of teas), 3s. a lb.  
This is brisk, rich, true Pekoe Souchong-flavoured tea, perfect  
in strength, perfect in quality, beautifully manipulated, full  
of flower; a tea to sip, to dwell upon, to turn over on the  
palate as an alderman does his turtle; suitable for the draw-  
ing-room, the boudoir, the cottage, the palace, the toiling  
millions as well as the upper ten thousand; the former cannot  
drink a more economical tea, the latter, with all their wealth,  
cannot buy better tea.4. The finest Assam Congou, 3s. a lb. This is very strong  
tea, of Indian growth, draws a deep red liquor, is very pun-  
gent, a little coarse, but drinks full in the mouth. It is quite  
a distinct class of tea, rather peculiar, and not appreciated by  
all; in fact, to like it requires an acquired taste.5. The finest Oolong, 3s. a pound. This is high burnt, very  
pungent tea, and is an especial favourite with the tea-drink-  
ing public in America, among whom it is more esteemed than  
in England; in fact, the Americans drink hardly any other  
tea. It draws a pale liquor, and resembles green tea in many  
respects.6. The finest Canton scented Pekoe, 3s. a lb. This is a fine,  
wiry leaf, strongly scented tea, of peculiar piquancy and  
sharpness of flavour, and is frequently used to fetch up the  
flavour of second-class teas. It is more frequently used as a  
curiosity, and as an experiment than by the tea-drinking  
public; it is, in fact, a fancy tea.7. The finest Foo Chow scented Pekoe, 3s. a lb. This is a  
small, closely twisted leaf, scented with jasmine flower.  
When infused, it exhales a rich and fragrant perfume, whichis perhaps less grateful to the palate than to the other  
senses.8. The finest scented Caper, 3s. a lb. This is a small, shotty  
leaf, very compact and heavy, drinks very brisk and pungent.  
It is rather a plebeian tea, but is occasionally tried by dili-  
gent seekers after excellence, who at last settle down to the  
"Princely Kyahow."

No other price for black tea.

**LIST OF FINE GREEN TEAS.**9. The finest Moyune Hyson, 4s. a lb. This tea is delicately  
fine. Its flavour resembles that of the cowslip, and the colour  
of the infusion is marvellously like cowslip wine. It possesses  
the finest flavour of all green teas. It is principally consumed  
in Russia.10. The finest Young Hyson, 4s. a lb. This is a small,  
compact leaf, and the really fine (such as Cooper Cooper and  
Co. sell) is exceedingly strong, and of a very fine almond  
flavour.11. The finest Moyune Gunpowder, 4s. a lb. This tea is  
much esteemed in England. It is brisk, high-burnt flavour,  
hot in leaf, and heavy; it is not so fine or so pure in  
flavour as Hyson, but its great strength renders it a favourite  
with many.12. The finest Ping Sney Gunpowder, 4s. a lb. This is very  
small in the leaf, very handsome and compact, resembles pin  
heads, but is not so pungent in liquor as Moyune Gunpowder.13. The finest Imperial, 4s. a lb. This is a large knotty leaf  
tea, very strong, but not much in flavour; but when really  
fine is sought after by the curious.

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and best. Cooper, Cooper, and Co. recommend consumers to  
try the first four on the list—Souchong, Monong, Kyahow,  
and Assam. By having a small parcel of each of these they  
will be enabled to judge for themselves and select the flavour  
suitable to their taste, and then by sending for the one  
approved of by number, they may always rely upon having  
exactly the same character of tea.Cooper, Cooper, and Co. sell any quantity, from a quarter  
of a pound upwards. They have original packages of all  
these teas—the black in chests of about ninety pounds; in  
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of the trade to select such teas only as the public will approve  
of; and they rely on the appreciation of the public to support  
their endeavours. Cooper, Cooper, and Co. will charge  
threepence a package (of any size) for delivering their teas  
within five miles of the Royal Exchange, or at any of the  
railway stations in London, thus putting all on an  
equality, those who send for their tea and those who require  
it sent.As Cooper, Cooper, and Co.'s prices are net at their ware-  
houses, this system of charging for delivery cannot fail to ap-  
prove itself to the public. If teas in small parcels can be deliv-  
ered free at any distance there must be a proportionate profit  
charged for it, and this is charged on all the tea sold. Cooper,  
Cooper, and Co. make one uniform charge for delivery, as the  
expense to them is the same in delivering a small parcel of tea  
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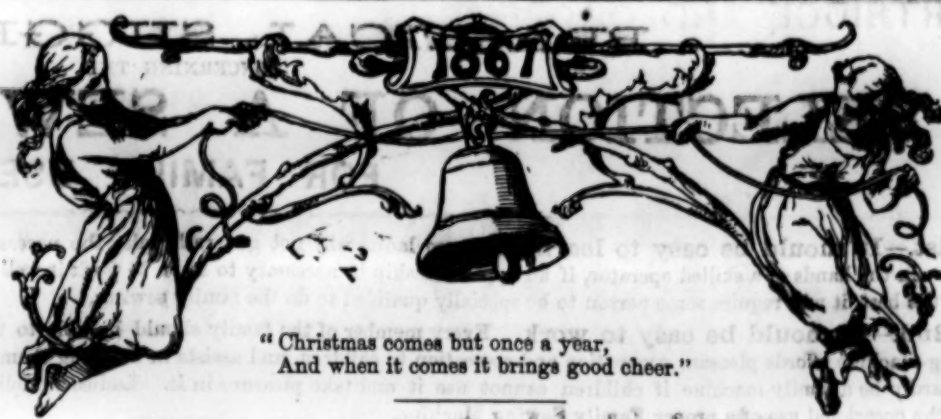
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The Grover and Baker stitch is made by two threads looped together, one of which passes through the cloth and with the other forms a ridge upon the under side; the under thread is much finer than the upper, in order to make the ridge as light as possible. This is an excellent embroidery stitch, the most showy of all. It is also in use for general purposes, having an advantage over the lock stitch in being secure and at the same time easily taken out when desired. The mechanism by which both this and the lock stitch are made is, however, very complicated, and much skill is requisite to use it successfully.

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  11. It is the most certain and reliable in operation.
- NOTE.**—It is a fact worthy of remark, that during the entire trial—which continued without intermission for nearly seven hours—not a stitch was missed, nor the cotton once broken, nor a needle broken or bent, by the Willcox and Gibbs Machine. No kind of work was tried upon it that was not accomplished, and done in a perfect and workmanlike manner; and no trial was made that was not entirely successful.
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**NOTE.**—The trial upon this claim was very thorough, and the practical tests

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19. The seam has the peculiar advantage of being readily taken out when desirable, while it is less liable to rip, in use or wear, than the lock stitch.

**NOTE.**—This claim also was very severely tested, in the same manner as the last, and with equally positive results—all in favour of the Willcox and Gibbs.

20. The seam is more elastic, and stronger than the lock stitch.
21. The seam is more even and beautiful.
22. The seam is *self-fastened*.
23. The tension is more easily adjusted than that of any other.
24. It will do a greater variety of work than any other can do in equal perfection.
25. It is more easily and speedily changed from one kind of work to another.
26. More work can be done with it in a given time than with any other.
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